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RELIGIOUS EDUCATION

A PLATFORM FOR THE FREE DISCUSSION OF
ISSUES IN THE FIELD OF RELIGION AND
THEIR BEARING ON EDUCATION

JANUARY - FEBRUARY 1949



TRENDS IN RELIGIOUS EDUCATION
A SYMPOSIUM

A HISTORY OF THE RELIGIOUS EDUCATION ASSOCIATION

SIGNIFICANT EVIDENCE

BOOK REVIEWS

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Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort. Articles in Religious Education are indexed in the EDUCATION INDEX which is on file in educational institutions and public libraries.

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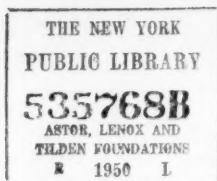
RELIGIOUS EDUCATION

VOLUME XLIV

1949

THE RELIGIOUS EDUCATION ASSOCIATION

CHICAGO



THE Religious Education Association is a fellowship of pioneering men and women of all religious faiths. They are seeking a more adequate philosophy upon which to base the practical work of religious education. In a large, rather than a narrow sense, they want to develop wholesome religious personalities in children, in youth, in adults, and in the social whole.

RELIGIOUS EDUCATION

VOLUME XLIV

JANUARY-FEBRUARY, 1949

NUMBER 1

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LAIRD T. HITES

1889-1948

The sudden death of Laird T. Hites, from a heart attack, on December 13, in Springfield, Ohio, brought a great loss to a wide circle of friends, the Religious Education Association, and the cause of religion in education and education in religion, as well as to his family — Mrs. Hites, four daughters, and a son.

From 1925, when he joined the staff of the Religious Education Association as Educational Secretary, until his death, Dr. Hites has been almost continuously at the center of the R.E.A. He was probably best known to members and friends of the R.E.A. as the editor of *Religious Education* from the year 1934 to 1948. Members of the Editorial Committee and of the Board of Directors knew him for his high ideals and ambitions for the Journal of *Religious Education*, his energetic cultivation of members and friends for the Association, and his continuous efforts, to sustain, strengthen, and extend the cause of a vital and progressive religious education as represented in the R.E.A.

Dr. Hites taught philosophy and religion at Hiram College from 1929 until 1933. For the following twelve years he taught psychology and education at the Central Y.M.C.A. College, Chicago. After teaching, and counseling service with the Veterans administration, at Southern Illinois University for the next three years, he joined the faculty of Wittenberg College. There he was immersed fully in teaching psychology, and the latest reports indicated that he was finding the experience vital and lively.

Something of the spirit that Dr. Hites expressed in his long relationships with the R.E.A. is reflected in an editorial, perhaps the last one he prepared for *Religious Education*:

"Science and human progress have taught us many things. They have challenged old scientific beliefs and put new beliefs in their place. They have given us a more adequate understanding of the nature of human nature. They have raised and partly answered the question of authority and even of God. In the face of science, both physical and psychological, our minds have become opened to the discovery of new truth. We are thirsting for knowledge. We are hungry for truth, including religious truth. We are re-valuing our values at every point, and in a broadly experimental way we are making some progress. Modern religious education becomes progressive education in the religious field."

Laird T. Hites enriched the Religious Education Association and other fellowships by his pioneering friendly spirit, his progressive educational insights and his noble religious character.

—HEDLEY S. DIMOCK

MID-WINTER MEETING THE RELIGIOUS EDUCATION ASSOCIATION

Deshler-Wallick Hotel
Columbus, Ohio

Sunday, February 6, 1949
10:00 A. M. to 4:00 P. M.

Many members of the Religious Education Association will be attending the Annual Meeting of the International Council of Religious Education in Columbus, Ohio, February 6-12, 1949. The Central Planning Committee of the R.E.A. has arranged the following program to promote the work of the Association and to help in planning for future activities. All members of the R.E.A. are cordially invited to attend. Hotel reservations should be made directly with Columbus hotels (Deshler-Wallick, Fort Hayes, Neil House, Seneca).

PROGRAM

10:00 a. m. *The Religious Education Association Today and Tomorrow*

"The Religious Education Association as I See It Today"

—Samuel P. Franklin, President

"Some Improvements I Would Like to See in the R.E.A. of Tomorrow"—Ernest J. Chave, Emanuel Gamoran, Charles E. Manwiller, Thomas J. Quigley, Erwin L. Shaver, Ruth Shriver, Leonard A. Stidley

General Discussion

12:15 p. m. *Luncheon Meeting of the Board of Directors.* (Definite reservations must be made before February 1st. See note below).

2:00 p. m. *Presentation and Discussion of Syllabi Prepared Under Direction of the Central Planning Committee.*

"Religion and Public Education"—Lawrence C. Little

"Religion in Higher Education"—Edward W. Blakeman

"Interfaith Cooperation in Religious Education"

—Ernest W. Kuebler

3:30 p. m. *Business Meeting*

Please notify the Chairman of the Central Planning Committee, Lawrence C. Little, 2709 Cathedral of Learning, University of Pittsburgh, Pittsburgh 13, Pa., of your intention to be present in order that adequate meeting space may be arranged, reservations may be made for Luncheon of Board of Directors, and more complete details of the program may be sent to you.

REPORT OF R.E.A. TRIP

SAMUEL P. FRANKLIN, *President, Religious Education Association*

To travel as a representative of the Religious Education Association is both an interesting and significant experience. As one moves from state to state and from community to community he cannot help but be impressed with the broad policy of the association which lays down no restrictions for membership respecting race or creed. The long practice of the association in dealing openly and critically with the most crucial issues affecting religion and education and the complete freedom of expression on these issues which it encourages in the open forum and on the printed pages of the Journal, constitute the exception and not the general rule or practice of other religious or educational bodies whether denominational, local or national in scope.

The trip which I have recently taken for the R.E.A. required approximately one month. Places visited included Greensboro, Atlanta, Nashville, Dallas, Fort Worth, Los Angeles, San Francisco, Berkeley, Salt Lake City, Denver and Chicago. The subject in which greatest interest was manifested was in the relation of religion to public education and its various ramifications. In addition to the nation-wide interest in this subject, which was sharply pointed up in the Supreme Court decision last March on the *Chapman*, Illinois, case, it was evident every place visited that the July-August issue of *Religious Education* which printed addresses and discussion of the Annual Meeting in April had greatly influenced thinking on this question.

Reports on the Journal were very favorable and should be very encouraging to the editor and his committee. It continues to hold the high and respected place among leaders in religion and education that it has enjoyed for many years.

My itinerary included meetings with classes in religious education, student assemblies, faculties of different institutions, and community groups. In addition to religious leaders there was a good representation of leaders in public education in practically all of the discussion groups. The R.E.A. has a distinct service to perform for public education at the present time, particularly for those who see in the presently confused situation an educational job to be done which cannot be referred to the courts alone for solution. It is a job for the well informed and best trained minds representing both religious education and general education.

It was the expressed desire of a number of these community groups to hold additional meetings for the purpose of pursuing the issues raised toward some definite action. Some were established R.E.A. chapters, some were organized as new chapters of the R.E.A., while others preferred to meet as discussion groups without definite affiliation. R.E.A. chapters were definitely organized at Atlanta and Los Angeles. At Berkeley and San Francisco definite steps were taken to form a chapter which is expected to be completed within a few months. Also at Denver and Chicago, plans were made for future meetings of these groups.

I moved from place to place with a growing conviction that the R.E.A. has a unique and important work to perform in these times. The Journal is possibly the greatest single factor in holding the membership together. I am also convinced that with a full-time secretary the association could set up active R.E.A. groups in many centers throughout the country, could double or even treble the membership in a comparatively short time, and thereby perform a service on a scale commensurate with its larger obligations.

I do want to express my appreciation to the Central Planning Committee that worked so hard and faithfully in setting up the itinerary for this trip in so brief a period of time and to those whose contributions made the trip financially possible.

Trends in Religious Education

A SYMPOSIUM

To study the "signs of the times" is essential. One can understand better what he is doing or trying to do if he knows what is happening and what are the "trends" about him.

These seven articles throw light upon the work of religious educators today. The Editorial Committee is grateful to each contributor to this symposium both for his analysis of his respective field and for his warm cooperation.

The Editorial Committee

I

TRENDS IN Protestant Education

NEVIN C. HARNER

Professor of Christian Education, Lancaster Theological Seminary, Lancaster, Penn.

ACCORDING TO the design of the Editorial Committee, this article carries the responsibility of listing some current trends in Protestant education within the local church, and more especially in the church school. Another observer, writing from another vantage-point, would probably construct a somewhat different list of trends; because any point of vantage affords only a partial view of the entire field. Nevertheless, we shall try to identify certain major directions in which Protestant education seems to be moving, both in point of content and emphasis, and in point of organization and method.

1. *There seems to be an unmistakable growth of emphasis on the riches of our Christian heritage.* One major denomination has recently released a new curriculum organized around the great doctrinal realities of our Christian faith. But the evidences of this trend are far more wide-spread than this single instance. In curriculum and program-materials generally there is apparent a new attention to the Bible, doctrine, the history of the Church, Christian symbolism, and the like.

Perhaps the decisive reason for this shift of emphasis is the impact of the neo-orthodoxy

or neo-supernaturalism in theology. Beginning with Barth and Brunner, this theological trend has influenced our own theologians on this side of the Atlantic, and is now registering in educational circles. Protestantism generally has become more aware of the Bible, of the divine initiative in Biblical times and during subsequent centuries of Christian history, and of the rootage of our individual lives in that which has gone before. Furthermore, our young people came back from Amsterdam a few years ago with the realization that they were not at home in the Bible as were the European delegates, and from Oslo with the realization that they were not at home in Christian doctrine. In addition, the present trend may be in part only a natural recoil of the pendulum from some of the extremes into which the experience-centered philosophy of education led us. Any extreme swing tends to generate its own reaction. And beneath all these contributing factors lies the desperate crisis of our world, and the earnest desire to find some measure of certainty somehow and somewhere.

This trend does not signify an abandonment of concern for personal or social ethical issues. As a matter of fact these issues continue to be dealt with rather amply, and

there is peculiar sensitivity at the moment in our educational materials to the race problem. But these moral issues do not have quite the same central position on the stage as they once had, and when they appear they often do so against the background of some major Christian affirmations.

Neither does this trend signify an abandonment of the life-centered principle in our Protestant education. This principle does seem, however, to have undergone some modification. We may still focus our curricula and programs on individual life and growth, but we see the individual's life being lived and his growth taking place in relation to God, Jesus, the Bible, the Church, and the world of nature and of history.

Needless to say, this trend could advance to the point of endangering the gains which life-centered education has brought us, and throw us back into the obscurantism of mere content-centered education.

2. *We are witnessing a remarkable new stress upon the family.* Again it may be noted that the major denomination has recently launched a new curriculum which places parents and church-school teachers on the same plane, and provides guidance materials for both. But again the trend is far more wide-spread than a single denomination. Other new curricula are in the making which embody precisely the same philosophy.

It is hard to understand exactly why this trend should have arisen just at this time. No significant new researches have been performed although one experiment in home-church cooperation received wide notice. No startling new facts have arisen. We do not know anything today which we did not suspect ten or twenty-five years ago. We have simply begun to take seriously preachments to which we have given lip-service for a long time.

To be sure, we have become properly alarmed over the stability and fate of the family as an institution. The rising divorce-rate was accelerated during World War II, and the evidences of family disorganization and break-down are all too clear. Then too it may be that we have now had time to make a sufficient experiment with fairly adequate

materials and methods in the church school, and have found that they will not do the trick without taking the home into partnership in the business of religious education.

At all events, the trend is unmistakably upon us. By and large it assumes two forms. On the one hand, as has been indicated, it finds expression in a home-church curriculum rather than a mere church curriculum. This is the first time we have seriously taken a bifocal view, as it were, of the process of growth and the materials and plans necessary to promote this growth. The home is finally being accepted for what it has always been — namely, a primary educational force. On the other hand, this trend takes the form of renewed attention to the education of home makers for their significant task. From this proceed a number (not enough as yet) of parents' classes, pre-parental classes, books and pamphlets for home-makers, and instances of vital home-counseling.

We still have not reckoned seriously with the major practical problem — namely, how to get parents to take their task of Christian nurture seriously, and how to reach the very parents who most need to be reached and are often out of our reach. It will not be enough to produce printed curricular and guidance materials for parents, no matter how adequate they are. How many will read them? And will the right ones read them? And how effective is print for the changing of deeplying emotional patterns?

3. *We can detect a new consciousness of the Church, permeating all our efforts at religious education.* This trend takes the form of a greater attention to church membership classes, even within denominations which have not traditionally used this device. It shows itself in larger curricular stress on the history, the symbolism, the worship, the traditions, and the present outreach of the Church. But it crops out also in subtler ways. It is revealed in a growing recognition that one worthy aim of religious education is to prepare individuals for vital corporate membership in the Church. We probably affirm this more boldly today than we would have done a generation ago. And, on the organizational front, it takes the form of regarding

a young people's group not as a separate unit but as the youth of the church; a men's group as the men of the church; a women's group as the women of the church; and the Sunday school as the school of the church. The Church has moved sharply toward the center of our thinking.

All this reflects the shift in Protestant sentiment which seems to date rather definitely from the great ecumenical conferences at Oxford and Edinburgh in 1937. The tendency since then has been to see the Church through new eyes. It is no longer a mere convenient association of individuals, voluntarily assembling for their own spiritual advantage and the good they can do. It is rather a divine-human institution. It is a key-factor in the redemptive strategy of God. It is the locus where his Spirit is peculiarly at work. It is the homeland of the individual soul, the environment within which that soul most conveniently and significantly grows in grace.

Without minimizing the value of this development, we may at the same time recognize the great danger into which it can lead us if carried too far. The danger is the old and fatal one of institutionalism and ecclesiasticism, against which Jesus protested and against which the vital religious spirit must constantly maintain guard.

4. *The past few years have seen a rapidly mounting use of audio-visual aids.* This is perhaps the dominant fact on the horizon, when we turn to the field of method. Two rather definitive books have been published in recent years, exploring such aids and their use. Films, film-strips, slides, and records are being produced in great profusion. The "audio" half of the audio-visual team is coming up rapidly, so that it is no longer possible to speak in terms merely of visual aids. Many a small church now owns a Kodachrome slide and film-strip projector, and the larger churches are buying sound motion-picture projectors. Communities are making surveys of the audio-visual resources available within their limits, and distributing mimeographed lists so that all may use the resources of each. A church in an eastern city — there are probably others — has just installed tele-

vision equipment, so that tap-rooms will no longer enjoy a monopoly on this new marvel. And so the story goes.

This development has been with us quite a few years, but it was undoubtedly speeded up by the late World War. Under the stress of great urgency, the armed forces demonstrated conclusively what could be done through audio-visual aids. Public school and college have studied this record and learned from it, and the churches have followed suit. Significant efforts are now being made to organize this new methodological field. The Religious Film Association and the Protestant Film Commission are already at work, and the initial steps have been taken to set up a Protestant Radio Commission. However, much remains to be done in this respect. The situation seems to be that printed curricular materials are produced by one set of people, and audio-visual aids by another set. These two streams meet and merge as they will. Sometimes they mingle well; at other times not so well.

5. *There seems to be a slow trend toward somewhat larger class-groupings in the church school.* A study would probably reveal fewer classes of six or eight members, and more of fifteen or twenty. The desirability of such a development has been discussed theoretically for a good many years, and the results are beginning now to show up in practice.

The chief underlying reason, of course, is the great difficulty of providing adequate leaders for so many small groups. The public school with all the resources at its command would not attempt the small-class policy. In the church school, with only volunteer teachers for the most part, the difficulties are all the greater.

In proportion as this trend spreads, it will undoubtedly affect plans for the construction of new church school buildings and the renovation of old ones. It is likely also to have some effect on the teaching methods used, and on the disposition of the time at our disposal for religious education.

6. *A rather decided upswing in the young adult movement is noticeable during recent years.* These "intermediates," lying between

adolescence and adulthood, were long neglected; as were their opposite number—the intermediates between childhood and adolescence. But now the young adults are coming into their own. They have their own camps, their own conferences, their own program-materials, and their own organizations with a bewildering array of esoteric names. Much of this was unheard of as recently as a decade ago.

This too is a development which was under way before World War II, but was hastened by the War. Young people aged fast during those years. A veteran returning from Okinawa or Anzio was no longer a youth, even though his birth-certificate might prove that he was only twenty years old. He no longer felt at home in the conventional youth organizations, and another level of organization and activity had to be offered him if he was to be kept within the church fellowship. The young adult program seems to be the solution of the problem.

7. *Our youth organizations, both denominational and local, are rapidly taking the form of youth fellowships.* It is not easy to state precisely wherein a youth fellowship differs from a young people's society or union. Probably "youth fellowship" carries several connotations, which have seemed desirable both to youth and to their adult leaders. For one thing, the term places the accent on fellowship—not merely recreation and social good times, but also the cultivation of a warm and satisfying group-life out of which will emerge a vital and indigenous program as well as the organization essential to carry out the program-activities. Group-life comes first; program and organization second. For another thing, as has already been intimated, this new term connotes a good deal of flexibility in both program and organization. Denominational headquarters endeavor to provide adequate materials and offer helpful guidance, but each local fellowship develops its own life in its own way. Still another connotation embodies the conception that this is not a separate organization, but merely the youth of a given church coming together in the pursuit of interests congenial to them without any impairment of

their allegiance to the church as a whole. At any rate, the trend is clear. Quite a few denominations have made the change in name, and in greater or less degree the deeper changes which go with the new name.

In conclusion, it may be suggestive to note a few trends which have failed to materialize as might have been expected.

Twenty-five years ago an observer might have anticipated that by this time testing and measurement would have become commonplace in the Protestant church schools of our nation; but this is not the case. A few outstanding instances of marked progress in this regard may come to the reader's mind, generally in close connection with some college or seminary center. But by and large the testing-and-measurement movement has made little progress in Protestant religious education.

In the same manner, individual counseling and general alertness to the emotional development of the individual have made all too little headway. Partial exceptions are to be found in the growing use of sound psychology and counseling techniques by Protestant clergy in their pastoral ministrations, and also in the work of a considerable number of youth leaders—particularly in summer camps. But there is still many a children's teacher, adult teacher, or youth leader for that matter who does not see the members of his group as individuals, and is largely unaware of their deep-lying emotional needs.

Finally, the philosophy and practice of group work have advanced but little in Protestant religious education. By way of comparison, the Y.M.C.A. and the Y.W.C.A. seem to have appropriated these new insights with larger success. Strangely enough, something akin to the group-work emphasis is present in Protestantism as regards the local congregation as a whole—but not its constituent parts. There the leaders are often insensitive to the nature and values of group-life as such.

We may well be grateful for the substantial progress which recent years have brought us, and at the same time wonder a bit wistfully how long we shall continue to leave undone the things which we ought to have done.

TRENDS IN Catholic Education

JOHN B. CASEY

Superintendent of Schools, Archdiocese of Indianapolis.

WHEN THE American Bishops were assembled in 1884 for the Third Plenary Council of Baltimore, they set the goals for Catholic education in this country. Decrees made then in regard to education are still in force. The tenor of these can be best secured from the pastoral letter issued by the Council: "Two objects therefore, dear brethren, we have in view, to multiply our schools, and to perfect them. We must multiply them, till every Catholic child in the land shall have within its reach the means of education . . . No parish is complete till it has schools adequate to the needs of its children, and the pastor and people of such a parish should feel that they have not accomplished their entire duty until the want is supplied."

"But then, we must also perfect our schools. We repudiate the idea that the Catholic school need be in any respect inferior to any other school whatsoever. And if hitherto, in some places, our people have acted on the principle that it is better to have an imperfect Catholic school than to have none, let them now push their praiseworthy ambition still further, and not relax their efforts till their schools be elevated to the highest educational excellence. And we implore parents not to hasten to take their children from school, but to give them all the time and all the advantages that they have the capacity to profit by, so that, in after life, their children may 'rise up and call them blessed.'"

It is obvious that Catholics have not achieved the full spread of Catholic schools desired by the Council, and interest and zeal will not be lacking in this direction. In November, 1948, the Bishops of the country said: "Year after year we are making wider

provisions for the education of our Catholic youth." But so many factors dictate what can and cannot be done that we may not speak of definite trends in any expansion program.

Much, however, can be said about the perfecting of our schools. The past few years especially have seen significant developments in administration and curriculum. The casual observer will notice a close parallel to trends in the public school systems. This similarity is not surprising since so much is common both in our interests and activities as citizens and in our economic and social problems. But there is a difference that is the very reason for the existence of Catholic schools; the inclusion of religion in education gives to Catholic schools a character proper and peculiar to them.

The administrative development of the last century will undoubtedly continue the course seen at the present. In early years Catholic schools were conducted in the same fashion as they had begun, through the interest and concern of individual parishes. Connection between the units was slight. The teachers were mostly drawn from religious communities of Sisters and Brothers, and each community held together in a sort of system the schools taught by its own members. This condition was a saving one in that day and still exerts a wholesome influence.

The organization based on diocesan lines was slow in coming, although from every angle it was the practical one. The Council of 1884 gave this impetus by asking for diocesan school boards. Since, the growth of diocesan systems has been steady; it has contributed greatly to a better and more efficient administration of Catholic schools. Cooper-

ation between the various levels of Catholic schooling becomes possible through this administrative trend. Greater opportunities for research, for services, for teacher training, have been built up by a pooling of resources. Yet, in all this it is interesting to see what independence is enjoyed even within each diocesan system. A plasticity, needed to meet requirements, is preserved and upheld.

Catholic schools meet at a national level through several agencies, all of them designed to be consultive in character. The Department of Education of the National Catholic Welfare Conference is a clearing house in administrative matters. The National Catholic Educational Association represents Catholic Education and voices its opinion when necessary; it also promotes studies on a national basis. The Catholic University of America has earned the right to be included here by the influence it has through the training of educational leaders and through various services, especially in curricular studies.

Progress in diocesan administration has in late years given Catholic education means to participate and cooperate more with the many groups meriting attention. Some years ago, a service agency might become discouraged over the prospect of knocking at dozens of doors to explain its cause and desires. Nowadays, at all levels, national, state and community, there is someone able to pass the message on, to enlist help and to give adequate representation. Of still more importance is the ability to meet with and to take part in common educational endeavors with other schools. More satisfying and understanding relations with governmental agencies are possible.

Such cooperation seems to strike many people as the most significant trend as far as administration is concerned. Another may be apparent, also made possible through the regional organization that diocesan lines afford. This might be called public relations in the sense of informing the general public more about Catholic education. It is desired that Catholic schools be seen as partners with others in the educational scene of America. Nothing represents the ideals and spirit of our country more vividly than

the establishment, growth and conduct of Catholic schools. To secure a lasting foundation for cooperation this must be recognized and respected.

In curriculum the chief concern is the one Catholic schools are always preoccupied with, the place of religion. It is no wonder that those without a thorough knowledge of Catholic education will occasionally err in judging what goes to make Catholic education. For within there must be constant study and discussion of this problem. While the modern school developed with its richness and variety in subjects, haste led to an adoption of courses without thought of their relation to religion, so that religion was often isolated as only another separate field. This was far from the ideal as expressed by Pope Pius XI: "It is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus, and text-books in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the Church; so that Religion may be in very truth the foundation and crown of the youth's entire training; and this is every grade of school, not only the elementary, but the intermediate and the higher institutions of learning as well." Obviously, such an aim demands constant and persevering study and activity.

Another direction given by Pope Pius XI in 1939 is affecting the curriculum of Catholic schools in all levels. On the occasion of the golden jubilee of the Catholic University he sent a special message in which he said the University "is called to assume still greater and more momentous responsibilities than in the past." We must quote at length to show what he wished: "Since the sciences of civics, sociology, and economics deal with individual and collective human welfare, they cannot escape from the philosophical and religious implications of man's origin, nature and destiny. If they ignore God, they can never hope to understand adequately the creature which He formed in His own image and likeness, and whom He sent His own Divine Son to redeem."

"Christian teaching alone, in its majestic integrity, can give full meaning and compel-

ling motive to the demand for human rights and liberties because it alone gives worth and dignity to human personality. In consequence of his high conception of the nature and gifts of man, the Catholic is necessarily the champion of true human rights and the defender of true human liberties . . ."

"The Catholic University, then, because it is Catholic, has the traditional mission of guarding the natural and supernatural heritage of man. In the fulfillment of this sublime mission, it must, because of the exigencies of the present age, give special attention to the sciences of civics, sociology, and economics. The Encyclical Letters, to which we have already referred, deal with the modern problems in these fields, and apply to them the unchanging principles of philosophy and religion. With these Encyclicals as the basis of study and research, the University can evolve a constructive program of social action, fitted in its details to local needs, which will command the admiration and acceptance of all right-thinking men."

The Bishops of the country in comment said immediately: "His Holiness calls us to the defense of our democratic government, framed in a Constitution that safeguards the inalienable rights of man . . . This charge solemnly approves the American hierarchy's traditional position of unswerving allegiance to our free American institutions."

"To carry out the injunction of the Holy Father it is necessary that our people, from childhood to mature age, be ever better instructed in the true nature of Christian democracy. A precise definition must be given to them both of democracy in the light of Catholic truth and tradition and of the rights and duties of citizens in a representative Republic such as our own."

The Bishops directed the University to assume its charge. Shortly before, there had been organized the Commission on American Citizenship and to this group the work was given. By now we have results. A formulation of principles was admirably given in *Better Men for Better Times*. Some actual texts were published for the elementary grades. But the most influential is the curriculum for these grades given in three vol-

umes, *Guiding Growth in Christian Social Living*. For any school or school system the work of the Commission is merely suggestive. But it has made concrete and available the hopes and dreams of every Catholic educator. We can predict far-reaching developments in the curriculum of all Catholic schools in the light of the work done by the Commission.

Something more general might be said about the influence of the numerous Encyclical Letters that the Popes have issued during the past decades. These masterfully apply Christian principles to current situations. They are steadily becoming the basic source in building curricula and syllabi at all levels.

Adult education, also, is receiving more stress in Catholic education, if we view education in a wide sense. This assumes many forms, but among all the Confraternity of Christian Doctrine presents techniques most interesting and meaningful. Discussion groups, very informal and simple in character, are growing in number. When organized among parents they are designed to equip members for a better discharge of their duties as parents. The activities of the Confraternity in this area is named the parent-educator section on the principle that parents are the most important educators of the young. Recently, there has been put out a series that is being taken up in many parishes. After the birth of a child home visitors give a folder to the parents; in it is a leaflet explaining the plan that for either three or six years the visitors will return every three months to give a leaflet telling how at the specific age level of the child religion should be brought into his life.

If we may take what have been described here as trends in Catholic education, we should note that they are merely means needed by modern circumstances to achieve better the unchanging goal of such education. That goal, translated into earthly examples, is shown forth in one group of people, the successful products of Catholic education, whether that education be in the schools or in the general operation of Catholic life. Those products are what Catholic educators seek to make of every child, of every adult, of

themselves. The successful products are the recognized saints "in whom is perfectly realized the purpose of Christian education." The saints alone are the living embodiments on our earth of the ideals of Catholic education, the ideals "for every class and profession,

for every state and condition of life." Trends in Catholic education, therefore, reveal little unless they be viewed in the light of the one fixed purpose—union with God in this life and in eternity.

A ONE-DAY CELL GROUP CONFERENCE was held at Lane Hall, University of Michigan, Ann Arbor, Michigan, on October 23, 1948. Two hundred and thirty-four were in attendance. Lectures were given by D. Elton Trueblood, John Oliver Nelson, Ross Snyder and James L. Adams.

The purpose of the conference was informational, concerning the nature, function and techniques of cell groups. A report giving a verbatim coverage of the lectures and complete notes of four luncheon discussions, a "buzz" session and bibliographical notes is available for 50c from Franklin H. Littell, Director Lane Hall, University of Michigan, Ann Arbor, Michigan.

This report and the three Lane Hall pamphlets on intentional fellowship reveal significant developments taking place in the field of cell groups. Religious educators will find the report of this conference and also the three pamphlets published under the caption, "Lane Hall Pamphlets" both informative and practical.

TYPES OF RURAL CHURCH COOPERATION, according to Ray W. G. Bailey (Town and Country Church, 12/48) are: One, a union church under one denominational name . . . two, an undenominational union church, or community church . . . three, the federated church—"two or more denominations become one local congregation, still retaining their separate denominational memberships" . . . four, "the group ministry, which is as yet quite unique" . . . five, the larger parish . . . "several churches not too far distant from one another which have a common governing council either instead of or, more usually, in addition to their regular boards. They engage a pastor who is the pastor for the entire larger parish. He has a staff which may include one or more assistant pastors, a religious education director, and any other staff members as may be desirable." With regard to inter-organization cooperation, "It is necessary to do little more than state a principle . . . 'the problems of the community must become the problems of the church' . . . and everything that increases the possibilities for the fellowship and social effectiveness of men is good, and everything that reduces these possibilities is sinful."

CORRESPONDENCE WITH INDIVIDUALS OF OTHER COUNTRIES "is one of the best ways of promoting understandings between peoples" (NEA Journal, 5/48). Plans are under way for establishing teacher correspondence. "Correspondence between children and young people of various nations is now assuming large proportions." Among agencies acting as clearing houses for this type of thing are:

U. S. Office of Education—in cooperation with the "Voice of America" and military government authorities, is acting as a clearing house for a large volume of correspondence from German and Austrian young people who want to correspond with American youth. Write the U. S. office of education specifying the number of letters you would like, sex and age of correspondent, and whether or not you can use letters written in German.

Youth of All Nations, Inc., 16 St. Luke's Place, New York 14, N. Y.—clearing-house for correspondence between youth of this country and other nations. Address Clara Leiser, executive director, at the above address.

American Junior Red Cross continues to sponsor the exchange of albums of correspondence where a group of elementary or secondary school children enrolled in Junior Red Cross correspond with a group of children across the seas. Write to Junior Red Cross, Washington, D. C.

PRESIDENT TRUMAN has asked Federal Security Administrator Ewing to form an Interdepartmental Committee to begin planning for the 1950 White House Conference on Children and Youth. Mr. Ewing has invited the Departments of Agriculture, Interior, Justice and Labor as well as the Administrative Office of the US Courts and the Housing and Home Finance Agency to name representatives to the new group.

Two hundred leaders from state agencies met recently in Washington to plan for state and community action. The conference agreed that all aspects of state and community should be directed toward a single objective—the well being of the child.

III

TRENDS IN Jewish Education

SAMUEL DININ

Executive Director, Bureau of Jewish Education, Los Angeles, California

THE DICTIONARY defines a trend as an inclination in a particular direction. I have pointed out elsewhere that exactly opposite trends are reported by different individuals. This is due to the fact that the same situation may lead to different and often opposite reactions on the part of different individuals. Some observers see only that trend which inclines in their direction; others see its very opposite. All of the observers may be partially correct; the truth is often the sum of all the reactions observed.

It must be remembered that American Jewry consists of a bewildering variety of competing ideologies and groups pulling in different and sometimes opposite directions. It is no wonder, then, that contradictory and opposing trends can exist at the same time. If there is any truth in the Hegelian law of opposites and the interpenetration of opposites, this appositeness and opposite-ness of trends is part of the very scheme of things. A trend and its contradictions may thus be part of the same observed phenomena. It takes a skilled observer and a keen student of history to predict on what basis and in what direction the synthesis resulting from the interpenetration of opposites will take place.

For a proper appraisal of trends with all their contradictions it is essential to study the conditions and events which incline them in this or that direction.

Jewish Education and The New State of Israel

The decision of the United Nations to partition Palestine and the emergence of the State of Israel constitutes the most important

single event in the annals of World Jewry and American Israel during the past year.

There is no doubt that the new State of Israel will exert an important influence on American Jewish life in many ways and in many directions, though this influence will hardly constitute a complete transformation in the shape and character of American Jewish life and Jewish education, at least as far as the foreseeable future is concerned.

Certain influences are already manifest and will be all the more pronounced as the State of Israel grows in stability and strength. Thus, for example, the number of students studying Hebrew in the public high schools of New York City increased noticeably during the past year; in fact Hebrew showed a greater increase than any other foreign language.

This new interest in the study of Hebrew on the part of young people and adults was widespread. In the Los Angeles Adult Jewish schools for example it was difficult in the past to get large numbers to register for Hebrew; this year from seventy-five to ninety percent of all extension students have registered for Hebrew. Such increases in enrollment in Hebrew courses in popular adult schools are reported in other communities as well.

This interest in the study of Hebrew is bound to continue and to increase in the next few years. It will be far easier to motivate the study of Hebrew in Hebrew schools. Many parents who used to view Hebrew as an ancient tongue or as a language having little bearing in the lives of their children, will show a greater readiness to have their children study and master the Hebrew lan-

guage for broad cultural if not immediate utilitarian ends.

There will be more widespread acquaintance with the Hebraic culture of Israel as a result of the two-way communication which will be established once peace and security make such communication possible. A great many American Jews will make a pilgrimage to Israel. There will be exchanges of professors, teachers and students.

This intercultural exchange will be intensified with the years and will be felt in many directions. The visit of the Habimah this year portends what the future will hold in this respect. We can look forward to concerts by the Palestine Symphony Orchestra and the Palestine Opera Company, to concerts and recitals by leading musicians and dancers, to exhibits by leading artists, to lectures by leading writers and men of affairs. We can expect to see a constant flow of Hebrew books from Israel to America, the best of which will be translated into English and Yiddish, and a flow of the best of American, American-Jewish and American-Yiddish literature to Palestine via Hebrew translations.

Israel may in time help solve the problem of teacher shortage in the United States by sending a steady influx of teachers for the local schools. There will undoubtedly be sent from Israel more and better educational texts, teaching materials, films, etc., which will immeasurably lighten the task of Jewish education in the United States.

The Hebrew University in conjunction with the World Union for Jewish Education has announced an annual "Jerusalem Examination in Hebrew," similar to the Cambridge examinations in English, given for the first time December 28, 1948. The purpose of these examinations, which will be given all over the world, is to set a general universal standard for minimal Hebraic knowledge and to promote a fellowship of Hebraically cultured Jews. The World Union for Jewish Education which had its initial conference and organization meeting in Palestine in the summer of 1947 has formulated an ambitious program of activities—exchanges of teachers and students; publications of pedagogic annuals and brochures, research in

many areas of Jewish education, etc., which is bound to orient Jewish education in the United States all the more in the direction of Hebraic Israel.

All this and much more can be prognosticated about the effect the establishment of a State of Israel will have on American Jewish life and education. But having said all this, it still remains true that the influences indicated above will affect but a small percentage of American Jews and together will hardly constitute a transformation in the character of American Jewish life.

Except for some changes in the functions of American Zionist groups, Jewish associational and institutional life will continue for some time and for the most part as heretofore. Jewish schools will continue to exist more or less as they do now. It will be some time before there will be realignments in structure or philosophy among the groups now conducting educational enterprises.

The vast majority of the Jews in America, their children and children's children will live out their lives as Jews in America. For them and their children the chief problem will be how to make Judaism and Jewish life a source of happiness and security for themselves and their children, and in the process to create an American Judaism, which though drawing its inspiration from Israel will be capable of creative survival in America.

The Organization of American Jewish Community Life and Its Implications for Jewish Education

The establishment of the State of Israel has already aroused discussion as to what form American Jewish organizational life will assume now that a national Jewish State is in existence. It has been proposed by even so-called "secularists" that American Jewish life be organized along religious lines with control over those social-service, welfare, recreational and educational activities now conducted independently.

With the dissolution of the American Jewish Conference there is no over-all national organization purporting to speak for American Israel. There are separate national

organizations representing almost all the functional groups in Jewish life and Councils representing groups functioning in a particular area of Jewish life. The Council of Federations and Welfare Funds speaks, within definite limits, in the name of all the Federations, Welfare Funds and Community Councils; the American Zionist Emergency Councils acts in political matters for all the Zionist organizations in the United States; The Synagogue Council of America speaks, within very definite limits, in the name of all the Synagogue groups.

It may be that in time American Jewish life will be organized along congregational lines as in England and other countries, but that time is still far off. There are a number of factors militating against an early solution along these lines. For one thing there is considerable organized Jewish life outside of the Synagogue. For another the control of local and national community life is for the most part not in the hands of the Synagogue groups, though individual rabbis here and there may exert a tremendous influence nationally or locally. Still a third factor is the competition and occasional friction among the religious groups themselves and the lack of proof that they could work together nationally on many important problems affecting the welfare of American Jewish life.

Whatever organized form American Jewish life will assume a decade or a generation hence is bound to affect the structure and function of Jewish educational agencies, but there do not seem to be any prospects of immediate change. However, the problem of the relation of Synagogue and Congregation to organized Jewish community life is becoming increasingly important on the local community level.

The most inclusive form of Jewish community organization on a local level is the Jewish Community Council. The Jewish Community Council of Los Angeles, for example, has over 300 organized groups, almost one hundred percent of organized Jewish group life. Congregations are affiliated with the Community Council as individual organizations, but though the Jewish Com-

munity Council is a functioning agency in the field of Social Service (through the Federation, an affiliate of the Jewish Community Council) recreation and Jewish education, and extends financial help to other functional agencies, it offers neither services nor subsidies to organized religious agencies which are presumed to be autonomous in their own spheres and are subject neither to control or guidance of any kind, nor on the other hand are they helped financially in any way.

Yet the problem of the Synagogue persists in impinging itself upon community consciousness in a number of ways. In Los Angeles as in other large cities with large Jewish centers, there is a diffusion of the Jewish population formerly concentrated in a few areas to newer and more numerous suburban areas. In these new areas it is unfeasible because of cost, lack of resources and size to parallel or duplicate Jewish life in the large centers and to establish separate buildings and associations to meet all the needs of the new emerging communities. The tendency is to build a synagogue first (and sometimes only a synagogue) and this Synagogue becomes the center of all organized Jewish community life—Jewish education, recreation, defense work, etc., even for those who are not particularly interested in religion or the Synagogue. The Rabbi is usually the first functionary engaged and he has to function as teacher, fund-raiser, and what-not as well as spiritual leader.

These new suburban communities find it difficult to isolate the separate community functions performed by the Rabbi and synagogue and want help from the Jewish Community Council (financial as well as in the form of services) in return for the funds raised locally by their communities and turned over to the United Jewish Welfare Fund of which they are a part.

This problem is further complicated because of the missionary zeal displayed by representatives of the various organized religious bodies eager to establish new congregations in the new suburban areas. This often leads to the organization of two or three congregations (one Reform, one Conservative and one Orthodox) in a small com-

munity—each with a small separate school, expensive to operate and educationally inefficient. Often the community can ill afford the luxury of so many organizations and so many schools. From a community point of view it would be wiser to establish one central communal school (which could be religious in character) to serve all the children in that community.

National religious organizations complicate the problem of local Jewish community life and organization further (in the field of Jewish education as well) because they each have educational departments with professional directors producing textbooks and materials and curricula, and formulating standards—all of which they are eager for every local congregation school to adopt and use. The local congregational schools are for the most part, at least, in larger cities like Los Angeles, Chicago, Philadelphia, etc., affiliated with a central educational agency—in most cases called a Bureau of Jewish Education. How to harmonize the programs and aims of the national bodies with those of the local community Bureaus of Education is one of the problems confronting local communities.

Parenthetically it should be stated that this same problem of the relation of national bodies to local schools which are part of a community set-up exists in other areas and is true of other types of schools. There is a Workmen's Circle nationally and local Workmen's Circle schools which are part of the Bureau (in Los Angeles and other cities). The same holds true for the Jewish National Workers Alliance, the Jewish People's Fraternal Order, etc. These national bodies set policies for the country as a whole which sometimes prevent local action with other groups dictated by special conditions in a particular community.

The national religious bodies are also rebelling against the "secularist" Centers and "Y's" and are demanding the establishment of Synagogue Centers which would provide the same recreational, cultural and educational programs and activities but under the religious auspices and within the framework of Synagogue organizations and buildings.

This demand comes into conflict with the program of the National Jewish Welfare board and its local affiliates like the Jewish Centers Association of Los Angeles, anxious to extend the program of the Centers to new communities where no Centers exist and to new areas in cities where some Centers already exist.

This is the background for an understanding of the way Jewish education is affected and will be affected by the problems of community organization, nationally and locally. At this point, only guesses can be ventured as to what the resolution of these problems will be, but the probabilities are the following:

1. There undoubtedly will be attempts to reconstitute the American Jewish Conference in the coming years. There will also continue to be discussions of the proposal to organize American-Jewish life along congregational lines, but it may take a generation or more before there will be a transformation in the character of community organization on a national scale. A great deal depends upon what will emerge after the position of the New State of Israel has become stabilized and what the experiences of the American Jewish community will be.

2. There is no doubt that there will be increasing demands on the part of organized Jewish community organizations and particularly by the Synagogue organizations for professional Jewish communal workers with more adequate Jewish training. Some of the Theological Seminaries have already evinced an interest in establishing graduate schools of social work and educational and communal work. The establishment of such schools will lead to the training of professional Jewish communal workers with better Jewish background and with greater sympathy for the needs and requirements of the Jewish religion and Jewish religious life.

3. The Jewish Center Movement will become increasingly concerned with Jewish content and Jewish values in its program. Recently the National Jewish Welfare Board completed a survey of the Center Movement in which attention was drawn to the need for making the Jewish Center

more Jewish. Structurally, the National Jewish Welfare Board nationally and organizations like the Jewish Centers Association locally will become more flexible in scope and program so as to include within their orbit Synagogue Centers and other Centers meeting the needs of special groups (as is the case in a number of communities at present).

4. The present trend in the direction of community organization and community responsibility for Jewish Education will continue; if anything, will be accelerated. Though there will be greater centralization and control of Jewish educational effort insofar as organization, finances, equality of educational opportunity and other such problems are concerned, there will be no imposition of a unified program or curriculum beyond certain minimal requirements agreed to by all. Though Bureaus of Jewish Education will tend increasingly to be all-inclusive so far as affiliation is concerned, there will be ample room for guidance and cooperation from national religious and cultural bodies or from regional offices of such bodies and even, wherever feasible, for educators coming from the various ideological groups to work within the Bureau framework as supervisors of schools connected with a particular ideology.

5. The present trend in the direction of diffusion of Jewish population in large Jewish cities will lead to a growth in the number of Synagogue-Centered communities in the outlying and suburban areas of such cities. This interest in Synagogues and Synagogue organizations as such is in no way paralleled by a comparable interest in religion or religious revival. Though there seems to be greater differentiation of function among the various religious groups, along organizational lines there is no corresponding differentiation in the patterns of religious behavior of the individual members of the Synagogues of these religious groups. There has been a deterioration in religious interest and enthusiasm from the point of view of the quantity of observance as well as the quality of religious life and faith. There is no real knowledge on the part of even members of the Synagogue groups as to what are or should be the religious standards or values

which should guide them in their lives both from the point of view of religious observance and practices and from the point of view of ethical, social and personal relationships.

Trends and Paradoxes

Above there has been an attempt to deal with trends in Jewish Education in terms of some underlying forces affecting the future of American Jewish life. An attempt will now be made to summarize some specific trends in the field of Jewish Education with their contradictions.

1. The past decade has witnessed an attempt to intensify Jewish Education both from the point of view of time and scope. Thus, there has been a tremendous increase in the number of all-day or parochial schools (though the largest increase was registered in New York, day schools have sprung up in a score of cities where no such schools existed before). There has been a similar increase in the number of kindergartens and nursery schools having Jewish programs. There has been established a number of summer camps for children, some Hebrew camps and some English camps with Hebraic content which do a great deal to extend the knowledge gained in the Jewish elementary schools during the regular academic year.

As against this, it must be reported that as a whole, the Sunday School is maintaining its numbers and that in the smaller and newer communities, the proportion of children attending a one-day a week school is rising. It is the Talmud Torah of a generation ago, the five-day a week school, that is losing ground. There has been an increase in the all-day school and an increase in the number of two-day a week and three-day a week schools.

2. The past decade has seen a vast increase in the number of adult Schools of Jewish Studies, in Congregations, in Centers, in Seminaries and Teachers Institutes. Thousands of young people and adults are coming to these Adult Schools for the study of Hebrew language and literature, Jewish history and Bible, etc.

However, despite this renewed interest on

the part of young people and adults, there are literally millions who can be classed as Jewish illiterates who know very little about Jewish history, whose homes show little evidence of Jewishness in the way of Jewish ritual observances, or books or music, etc. Whether these Adult Schools will ever be able to catch up with the hundreds of thousands who so badly need information and knowledge remains to be seen.

3. That there has been a tremendous increase in community responsibility for Jewish education locally and nationally is evidenced by the tremendous growth in the number of Bureaus of Jewish Education and in the amount of money being given to Jewish Education by central communal agencies and in other ways.

Despite this interest in Jewish education on a community level, there is a dearth of informed lay and professional Jewish leadership. On the lay level there is very little understanding of the role and importance of Jewish Education in the future of American Jewish life. On the professional level it is difficult to attract young people to careers in Jewish Education. Efforts are being made by the Seminaries and the Teachers Institutes through leaders training fellowships and other means to attract young people to careers in Jewish life. It will remain to be seen whether these efforts will produce an adequate professional leadership in terms of numbers and quality.

4. There has been increasing evidence of a desire on the part of the Jewish Center and the Jewish school to work more closely together and to work out a more integrated program for the Jewish child attending a Jewish school in a Jewish Center. The group workers in the Center have felt that the Jewish school program was too bookish and formalistic, whereas the Jewish teacher has felt that the Center program has been inadequate from the point of view of the time devoted to formal Jewish knowledge and disciplines.

It remains to be seen whether the program of integration of the two will lead to greater intensiveness in Jewish study and to the de-

velopment of positive attitudes towards Jewish life.

5. Jewish Education is first beginning to have recourse to audio-visual aids and techniques which have been in common use in the public schools for some time. Albums of song have been produced as well as some film strips and slides. Illustrative materials, a great many albums of song, film strips and even educational films have been projected for the future. All in all, a merest beginning has been made but it augurs well for Jewish Education in America that so many agencies and individuals have become aware of the value of these aids and techniques and are planning programs of audio-visual aids.

However, as against these advances and efforts, we have made very little progress in research in curriculum, particularly in the determination of what are the values, activities, patterns of behavior, etc., which the Jewish school should teach. What we teach is still largely formal textbook learning, rather than a social heritage in terms of behavior and values.

6. Similarly, there has been a decided improvement in the past decade in the number and quality of textbooks for our schools. But even in this field we have barely begun to meet the needs of the situation. All the new textbooks and improved materials, have changed very little the methods used in the teaching of language and reading of a generation or a decade ago. For the most part, mechanical reading still occupies a large part of the school program in the first two years. We still vacillate in our teaching of language between the requirements of oral conversation and those of preparation for the reading of the Bible and Classic Hebrew Literature in the original Hebrew.

7. As has been indicated above, Jewish Education is getting greater support from the central communal agencies than ever before, as evidenced by the increasing sums being given to Bureaus of Jewish Education. Yet, despite that fact, individual schools are still plagued by the problem of financing Jewish Education. This is due to the fact that education costs have increased during the past generation because of increases in

teachers salaries and for other reasons. For the most part, parents are being asked to pay the same tuition fee as a generation ago. It is difficult to increase tuition fees in most schools because it is the children of the lower economic classes who (for the most part) attend week-day classes—Yiddish or Hebrew. With the centralization of Jewish communal life and of fund-raising, there will have to be a new approach to the whole problem of financing Jewish Education. It may be that the conditions noted above will move the community in the direction of a free tuition fee system with schools financed centrally and educational facilities made available to all children whose parents are members of a central communal organization or who contribute to the central Welfare Fund.

8. As a result of the Supreme Court decision and the stand taken by national Jewish Defense agencies such as the American Jewish Committee and the American Jewish Congress and groups like the Synagogue Council of America, there will be a retreat from the Released Time program in many communities. In Los Angeles, a decision has already been reached by the Jewish Community Council to suspend its Released Time activities February 1, 1949. A similar move will undoubtedly be made in other communities. However, even if the Released Time program is abolished, this will in no way solve the problem of religion in public education either from a negative point of view or from a positive point of view. Negatively, from the Jewish point of view, increasing attention is being paid to one religion in public schools throughout the country. The importance given to dramatization of the Nativity and other aspects of Christmas and the extent to which Jewish children are being involved even in those schools where Jewish children are in a vast majority have brought increasing protests from Jewish parents. As against this, there is recognition on the part of many Jewish educators and rabbis of the importance of religion in civilization and of the importance of relating religion and religious values to American education. Very little headway has been made,

however, in the formulation of a program which would be acceptable and feasible to all groups.

9. Finally, we are confronted by the paradox of greater unity and greater diversification at the same time. In the field of education as well as in other areas of Jewish life, such as fund-raising, we have achieved remarkable unity. This unity, though, is often limited to those aspects of Jewish life which are the least controversial, for example, fund-raising, etc. However, simultaneously, we are witnessing greater competition among organized Jewish groups, particularly among Jewish religious bodies. This is due to the fact that these organizations are embodied in associations and institutions which have traditions and vested interests as well as different philosophies of Jewish life. Time has effaced many of the surface differences as well as some of the basic differences between the orthodox, reform, conservative and other groups in the matter of practices if not always in the realm of belief. Yet, individuals rally around associations and institutions in the name of one or the other of the groups. Time and changing conditions brought about the merger of two somewhat different liberal institutions such as the Hebrew Union College and the Jewish Institute of Religion. It may be that time and changing conditions will also bring about a further drawing together of other religious and non-religious groups in American Jewish life.

In conclusion, it is evident from what has been said above that during the past five years there has been a great re-awakening of interest in Jewish life. All of American Israel has been stirred by the tragedy of the six million Jews exterminated in Europe and has been thrilled by the emergence of the little State of Israel at this time. There is a new awareness of the role the American Jewish community must play in Jewish history as the largest Jewish community in the world, for that matter in all of the Jewish history. There has been evidenced a desire on the part of an increasing number of Jews to return to their Jewish heritage and to pass on to their children what they have either themselves not learned or learned inade-

quately. However, there is a confusion in the minds of hundreds of thousands of Jews as to what exactly Judaism and Jewishness are and what they mean and can mean in the total pattern of American life. The future of American Jewry will depend in part on the spiritual climate in America and to what extent it will make possible a creative Jewish life within the larger American culture; it will depend in part on what influence the new State of Israel will be able to exert on the spiritual and cultural life of American

Israel; it will depend also on the extent to which we can educate and re-educate a lost generation of Jewish adults who have little knowledge of their background and little Jewish experience; and it will depend finally on the extent to which we can educate the new generation of children to knowledge of and pride in their Jewish heritage and to a steadfastness and faith in their fate and destiny which will be able to withstand the corrosive influences of an environment so often destructive of Jewish and spiritual values.

GROWING EVIDENCES OF CENSORSHIP are seen in the action of the Interim Committee of the California legislature concerning the use of the 30 units of *Building America* as supplementary texts for grades seven and eight. The action of the committee is "unfit for use."

Building America, a classroom publication of the Association for Supervision and Curriculum Development, a department of the National Education Association, is 13 years old. California High Schools have used it almost from the beginning.

The books were unanimously adopted by the state board of education at a meeting early in 1947. Appropriations were held up by the California legislature however, and a senate Investigating Committee was appointed in April 1947 with "general powers of investigation." This committee was divided; the "unfit" report comes from an Interim Committee.

NEA Journal for May 1948 reports this item and suggests two important questions: "Does education have an obligation to present conflicting points of view to children, as a fundamental right of citizens in a democracy; and "Shall educational authorities, appointed or elected in accordance with the law, determine educational policy and practice, or shall these rites and responsibilities be taken from them by a legislature or a committee within that body?"

FIRST HILLEL FOUNDATION BREAKS GROUND in Silver Jubilee Celebration. The B'nai B'rith Hillel Foundation at the University of Illinois, the first of the 190 Foundations established in the United States in the last twenty-five years, will feature ground-breaking activities for its \$250,000 building to be erected on that campus early in the spring of 1949.

In 1924, B'nai B'rith, America's oldest Jewish service organization, undertook the financial support of the Hillel Foundations. Under its sponsorship, the Foundations had a widespread growth and at present the 190 units which are organized nationally serve well over 150,000 Jewish students.

The ground-breaking activities at Illinois will be the opening celebration in honor of the Twenty-Fifth Anniversary of the Foundations. Other activities are planned for leading cities throughout the country.

"IF A MAN TAKES AWAY REASON to make room for revelation, he puts out the light of both" — Galileo, in Barrie Stavis' play *Lamp at Midnight*.

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THREE CORRUPTING PRINCIPLES OF COLLEGE LIFE, stated by Baker Brownell, (*Mountain Life and Work*, winter of 1946):

The principle of delayed function — students live for four years of formative thinking with a rootlessness or loss of true community living. Education is for life, rather than in it. The principle of the social vacuum — students live for four years of formative thinking unrelated to an actual community experience.

The principle is almost complete divorce in the student's experience from significant practice.

Dr. Brownell then comments: "Many colleges, some small colleges of the southern mountains in particular, are building their careers within the living structures of a true community. If they can find a true community, or create it, if they can avoid on the other side the dangers of frozen creeds, and the dogmatic repression of liberal thought and behavior, they have far more prospect of giving human service than have the education factories of the greater centers. Some of the larger schools, on the other hand, are making shrewd and courageous efforts to correct the evils inherent in their system. They are at least partly successful. But the dominating tendency in colleges today is never-the-less the production-line method, the segregation of functions and values, the denial of the true community. These make our higher education as a whole a massive failure."

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THE UNIVERSITY OF JUDAISM, Los Angeles, sponsors an extension service covering twenty-six courses covering all phases of Jewish knowledge, and directed at building Jewish leadership in relation to the current scene. Dr. Philip L. Seman serves as a member of its faculty.

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MEN TEACHERS IN THE PUBLIC SCHOOLS are growing less. In 1870 there were 100 teachers for each 150 women teachers in the public schools of the United States. Now there are 100 men for every 550 women teachers.

IV

TRENDS IN

Intercultural Education

STEWART G. COLE

Executive Director, Pacific Coast Council on Intercultural Education, Los Angeles.

THE PUBLIC school occupies a singular place in American democracy. It serves the whole community. There is no other institution left in our time that attempts to render such a service. All the boys and girls of every family are free to enjoy the advantages of the classroom. There they mingle freely several hours each day, five days each week, for approximately ten months in the calendar year, and for twelve of the most impressionable years of their lives. They usually meet under favorable auspices. The people have charged the public school with the responsibility for introducing children to the American tradition and making them at home in it.

I. *Education in a Multi-Culture Society*

A more important task than educational literacy is the job of reproducing in the school group a democratic, miniature society patterned after the finest American type. There the social and cultural interests of the one and the many, as represented in the community and the nation, need to be vitalized and directed. When this job is well done, it may rightly be assumed that society will have succeeded in correcting many of the harmful influences of the well known American dilemma. That is, the public school will have qualified the younger generation for leadership in American democracy.

Educational leaders are sobered today by the implications of this job. As they become better informed about the dynamic nature of child personality, the deep effect of family and communal influences upon the emotions

and attitudes of the child, and the difficulties involved in matching democratic ideal and practice in the behavior of youth during these unstable times, they will adopt a more experimental policy in school work. The leaders know full well that the conventional kind of instruction of boys and girls is inadequate. They know they must provide youth with a social climate in which learning and living democratically in terms of the most meaningful events of our times go on simultaneously. The school is not so much a source of protection of the immature from the hardships and strains of society, as it is a place in which these conditions are frankly recognized and dealt with advisedly under the powers of social control that the school can command.

The fact that pupils are persons-in-culture and must be dealt with accordingly is slowly becoming a central idea in educational philosophy. Paraphrasing the viewpoint of the writer in his contribution in the symposium, *One America*, we may say that the children who frequent the school bear in their habits and feelings the racial, religious, and ethnic traits that distinguish their parents and neighbors. The concept of the pupil is simply the child's school role, who in his person reflects the conditioning forces that operate in his environment and that make him the kind of individual he is. The cultural pattern of the community is, therefore, dynamic in the person of the pupil. The individuality of each child is moulded by the social forces to which he is subject in his particular kind of family, church, street and community. The cultural likenesses and differences in children need to be carefully essayed to provide a

This article is a section of a chapter in the writer's forthcoming book, "The Cutting Edge of Democracy: The Direction of Its Social Growth."

sound approach to education for the American kind of democracy.¹

It follows that the interracial and intercultural tensions that characterize every section of this country are forces that the educator must deal with in the local school. That is to say, he must if he adopts a frame of democratic reference in his educational work; every public school in America needs this orientation of its work. "There is no community that does not need to give attention to improving human relationships."²

The teacher who insists that his classroom is free from the strains that disturb the neighborhood is engaged in wishful thinking. He has not probed deeply enough into the emotional stresses of his pupils to discover the adverse influences working in their personalities. Child experts believe that children "catch" suspicion, prejudices, and unfriendliness toward members of out-groups from their seniors before they reach school age.³ Children of minority groups that suffer pronounced disfavors in society are deeply sensitive about them by the age of six or seven years.⁴ These incipient hurts and embarrassments, so powerful in shaping the quality of personal enlistment that enters into the full-fledged citizen, are human liabilities to which the educator must give serious consideration. Children of the dominant group also suffer personality hurts because of the biases to which they may have been subjected by adults.

The pathological elements in our society that affect children adversely can be dealt with in the school in the incipient stages of hurt to the personalities of pupils. They ought to be matters of indirect, intelligent treatment in the activity program of the elementary school, as well as on the secondary school level when more direct procedures are introduced to speed up the learning process in human relations. No less important is the adult education program which should parallel that essential for children in this field.

But this program represents largely the

negative side of the responsibility. The constructive buildup of the child to understand the possibilities of the American scene, to equip himself to deal hopefully with them, and to articulate acceptable beliefs about human relations in his own manner of living in and out of school, involves teaching, learning and living of the highest character on the part of instructor and pupil. This is the supreme command of the public school. It is a mandate springing out of the very matrix of democracy-in-action in every local sector of this country. This point of view makes the good-citizen-at-home-in-a-multi-culture-society the acid test of good education in the public school.

II. *Re-thinking Public School Education*

The National Education Association, exercising public school leadership in the nation, is turning in this direction in its definition of purpose. It is doubtful if the basic philosophy of "intercultural education," for such is the phrase that is being ascribed to this viewpoint, will become an operating control generally for some time yet. But there are many favorable indices within the NEA. One has only to note the numbers of bulletins and yearbooks that various agency members of the Association have published in the past five years to observe the trend.⁵

In 1943 the NEA Representative Assembly appointed a National Commission for the Defense of Democracy, with the express problems of intergroup conflict in mind. A year later, at the Association's meeting in Pittsburgh, the Commission reported:⁶

"The Commission has become increasingly concerned by the growth of intolerance among various elements of the American people. The existence of democracy is threatened when group prejudices and antagonisms get out of control, or when the causes of such prejudices and antagonisms long remain uncured. The Commission believes that all of our people must be taught the tragic error of generalizing about groups of people. Judgments, when made, should be in terms of individuals and their actions. In the opinion of the Commission, the best way to control disharmony in this country is to educate people in all walks of life to a tolerance

¹Numerals refer to references listed at end of article.

of minorities, to a determination to relieve injustices causing group conflicts, to an understanding and appreciation of the achievements and problems of racial and religious groups, and to a respect for the rights of individuals. Public schools have a distinct obligation in this matter and a failure to discharge this obligation will pave the way for grave national conflict in the future."

At the same convention the Assembly adopted the following resolution:⁷

"The National Education Association believes that teachers and educational institutions of this country have a heavy responsibility for educating the youth to understand the achievements and problems of all groups, and an obligation to develop a determination to remove the causes of group conflicts."

In May, 1946, the Commission published its first bulletin, *More Than Tolerance*. The materials in it were gathered by the Research Division of the NEA. Of three hundred and seventy-six replies to a questionnaire addressed to superintendents of schools, all but three agreed that the public schools should "deliberately and systematically build attitudes and understandings necessary to improve racial and group tolerance."⁸ The major part of the content of the bulletin is devoted to reviewing the descriptions of activities in eighty-one public schools. An analysis of these programs and of those described in more detail in pamphlets published by local school systems,⁹ illustrates how widespread is the educator's interest in intercultural matters. Some remarkably thoughtful activities are under way to improve the attitudes and behavior of children toward one another as members of various culture groups.¹⁰

The objectives of these programs range from the extreme of "tolerance" between races segregated in both community and school, to mutual respect and cooperation among peoples of every ethnic background. The majority of the schools still define their intergroup objectives in conventional phrases, rather than in functional terms that equate learning and living socially. The public schools of America are still on the threshold of assuming their full responsibility for rethinking the frame of reference for

education in the socio-economic and intergroup aspect of democracy.

Many observations bear out this belief. Consider, for instance, the reading materials widely used in the American public schools. School texts and reference books rarely accept the implications of intercultural education. A commission, working under the auspices of the American Council on Education, engaged in a two-year study of four hundred and thirteen textbooks used in elementary and secondary schools throughout the country.¹¹

Among the findings are the following:

"(In the textbooks) there are frequent value judgments and implications . . . which tend to perpetuate antagonisms now current in American life."

"In the textbooks the individual is usually submerged in the group; there is no adequate attention to the nature and value of human personality."

"... sociological data about the structure of groups and about their influence on the individual and on the total society (are) missing from texts and courses of study."

"... the immigrants are ordinarily regarded and rated by authors as 'out-groups' . . . (and) referred to in patronizing terms."

"... pupils are left with the assumption that Judaism and Jewish culture have changed little (since ancient times)."

"The typical text and teaching guide tend to ignore the group (Negroes) and its position in contemporary society."

"Offensive generalizations about them (Oriental-Americans) occur frequently, especially in the connotation of racial inferiority and the 'white man psychology'."

"Almost no textbooks present a sociological analysis of the methods of intergroup relations. For example, pupils will almost never be given an opportunity to study the sociological nature and effects of segregation as a technique of relationship."

"Textbooks . . . are guilty of failing to arrive at grips with basic issues in the complex problems of human relations . . . The fault lies not in textbooks alone but in the courses of study for which textbooks are prepared . . . Curriculum remaking is a prerequisite to the alteration of textbooks."

One of the most significant observations in

the study is the summary statement on "the concept of Americanization." It reads:¹²

"A few texts, especially in civics, treat Americanization as a process by which immigrants are transformed into duplicates of established Americans; a much larger number present the 'melting pot concept' by which all Americans come out in a common mould. Few books consistently present and imply the concept of 'cultural pluralism' or of 'diversity within unity' as the pattern of Americanization. There is urgent need for more careful study by authors and by curriculum-makers of the basic principles of Americanization, and for a consistent presentation to pupils of principles which are consonant with democracy."

III. In-Service Education of Teachers

Most teachers lack the professional preparation essential to educate for good human relations in a multi-culture society. The best teachers confess this handicap frankly. Good professional preparation should include an orientation in cultural anthropology, the sociology of group relations, the psychology of the emotions of personality, the philosophy of democratic values, and the bearing of these interrelated disciplines upon classroom practice in all grades of the public school. Such teachers also need wholesome social personalities. This kind of teacher education would break new ground for American schools. In 1939 the Bennington Planning Conference of the Progressive Education Association discussed "a five-year-program in the education of teachers." One of the recommendations adopted reads:¹³

"This committee is impressed with the very great importance of having teachers understand the basic elements of democracy and be intelligent concerning the nature of the American culture and the major issues facing that culture. The committee is impressed further with the widespread belief that teachers generally do not have such understanding in adequate degree. In addition, the committee believes that a major reason for such lack of understanding on the part of teachers is the absence of authentic, up-to-date syntheses of the facts, issues and trends with respect to major aspects of the culture. In the light of these considerations, the committee recommends that the Com-

mission on Teacher Education plan to set up, as a part of its program of improvement of teacher education, a work center for bringing together, analyzing, interpreting, synthesizing, and making available materials and consultant services on the characteristics of democracy and of our American culture."

In a letter addressed to the author, in April, 1942, Karl Bigelow, the secretary of the Commission on Teacher Education of the American Council on Education, commented that this proposed project was unfeasible because it was "impossible to obtain funds to support the program." As far as we know, this particular plan, so crucial and timely, has never been revived. Sooner or later the job will have to be undertaken.

Two national organizations have been set up to pioneer in this field.¹⁴ The Bureau for Intercultural Education in New York City has been at work for fourteen years and has built up a strong experimental and advisory service to public schools. The Pacific Coast Council on Intercultural Education, located in Los Angeles in 1944, which began as the California office of the Bureau, has gained the confidence of the educators of the West Coast, and is serving a widespread constituency. The Bureau is conducting special experiments in the Philadelphia, Detroit, Gary, and a few other public school systems. It has opened a human relations study center in the Graduate School of New York University. The Council is concentrating especially upon a three-year intensive experiment in the San Diego schools, and advisory services in Long Beach, Santa Monica, Pasadena and Los Angeles school systems. The Bureau's publications include the volumes: *Intercultural Education in American Schools*, *Probing Our Prejudices*, and several others. The Pacific Coast Council's published materials include *Charting Intercultural Education 1945-55* and *A Program of Intercultural Education in San Diego*. Each agency publishes a periodical which serves as a regional clearing house of information. The two organizations are providing the educational profession with a variety of tools of intercultural learning, as well as with the consultant services of a core of specialists. Each has

growth of children in the skills of citizenship; (4) mobility in the socio-economic status system as it affects children, particularly in the minority and lower-income groups; (5) the re-thinking of the public school curriculum in the light of the person-in-culture approach to pupils; (6) the development of methods and materials for in-service and pre-service education of teachers; and (7) the education of the foreign-born for citizenship in American democracy.

A brief examination of three such problems will illustrate the research difficulties involved. Consider the understanding of the emotional and intellectual growth of pupils in the skills of citizenship. The prevailing practice in this field in the schools is to use written and oral verbal symbols and abstract thinking as teaching techniques. The great American tradition is transmitted from one generation to another largely through books and the discussion method. Progress in pupil learning is judged almost exclusively by the child's capacity to verbalize his democratic heritage. The inherent weakness of this procedure is that it places the entire emphasis upon the intellectual approach and it fails to take account of the importance of the emotions in education for citizenship. It unconsciously contributes to the confirmation of the social dilemma in which Americans generally are victimized. A teacher may succeed in helping a class of adolescents acquire a good intellectual grasp of the major ills of our democratic society, including the issues centering around the dilemma. Yet the net outcome of the pupils of the endeavor may be nothing more than the verbal ability of the pupils to explain the gross inequalities in the American way, while they are content to continue the uncritical practice of the social mores that tolerate or even confirm these same inequalities.¹⁰

The public school, insofar as it remains democracy's main support, must find effective methods of conditioning emotionally and intellectually the social behavior of its citizens. The teacher can stimulate the pupil to want to live the way he knows he should live, and thus proceed to break with mores that prevent him from becoming the kind of

made much use of small conferences and the workshop technique to help orient an increasing number of educators to the cause of education for better human relationships in American democracy.¹⁵

In the autumn of 1947 a state-wide program of pre-service intercultural education of school leaders began in California. This is the first endeavor of such a nature in the country and, because of its inherent promise, it deserves more than passing reference. The State Department of Public Instruction and the seven state colleges are cooperating with the Pacific Coast Council on Intercultural Education in the plan. William E. Vickery is devoting successive semesters to teacher instruction in a cycle of the college campuses. He is also spending part time each semester conducting regional conferences with school leaders within reasonable reach of the local campus, for the purpose of improving their in-service orientation in intercultural work. The staff resources of the Council, as well as consultants in the various social sciences and education, are available to make this endeavor as painstaking and self-evaluative as possible.

This plan is projected on a three-year basis. It is hoped that three significant outcomes will eventuate from the experiment. First, a program and materials for the pre-service orientation of teachers ought to take form and become useful guides to schools of education elsewhere in America. Second, specific guidance for local administrators and teachers in meeting intergroup and interpersonal problems in classrooms should be forthcoming. Third, the participating colleges will evaluate the service, and, should the results warrant it, it is expected that they will make the intercultural subject an integral factor in their pre-service instruction of teachers.

IV. *A Series of Research Problems*

Before citizens can be effectively educated for living in a multi-culture society many research problems must be solved. Some of the problems focus about such areas as: (1) social behavior of children at various ages; (2) the understanding and treatment of prejudice; (3) the emotional and intellectual

citizen that he can and ought to be. Educators can employ improved methods for introducing youth directly to the needs of contemporary society.¹⁷ Our society, like the perilous times that gave rise to the Declaration of Independence and the Constitution, has within it the capacity to reconstruct the American way. Educators must be equipped to prepare youth to undertake this task, or they may be actually abetting the existing weakness of democracy. Educational research is needed to point the way.¹⁸

The research problem is how to correlate the conceptual and interpersonal activities of pupil learning in citizenship. Stated psychologically, the question is one of how to integrate the child's verbal and emotive interests in such a way that the child will commit himself to living the way that learning leads. Interpreted in terms of the well known American dilemma, this means that the educator needs to learn how to help a pupil (a) understand the shortcomings of the prevailing American way against the background of what democracy can and ought to be, and in the process of pupil understanding (b) identify himself with the cause of democracy in such a way that this cause and his personal fortunes become one in planned social action in school and community. When this happens in the classroom, provision is being made for "a progressively self-transforming democracy — self-transforming through a progressive process that goes on within the (young) citizens themselves. The final problem . . . concerns the motive force that can cause individuals continually to transform themselves into better and more efficient democrats."¹⁹

A few years ago the Problems and Plans Committee of the American Council on Education faced the problem of correlating emotional and intellectual interests of pupils and phrased its research objectives as follows:²⁰

"The recognition to be accorded emotional factors in the educational process, with special reference to the question; (1) whether emotion has been unduly ignored in the stress laid upon the acquisition of knowledge and the development of skill in the acquisition of knowledge; (2) whether education should

concern itself with the strength and direction of desires developed or inhibited by the educational process; (3) whether the stress laid on the attitude of mutual detachment, desirable in the scientific observer, has been unduly extended into other spheres of life to the impoverishment of the life of American youth; and (4) in the event that it should appear desirable for education to concern itself more directly with the development and direction of emotion, to consider by what devices emotion may be more accurately described, measured, and oriented."

The text, *Emotion and the Educative Process*, was the outcome of the research. It throws a flood of light upon this learning-and-living problem. Public school leaders still face the responsibility of discovering how to translate the findings of the study into school policy and classroom practice. There are many intricate problems involved in working out this kind of program, details of which it is impossible to sketch here. The bearings of the subject upon intercultural themes are particularly pertinent.²¹ The kind of qualitative leadership the teacher brings to this day-by-day challenge is a matter of no small consideration.

V. *Education and the Social-Status System*

Another research problem raises the question as to what provision should be made in public education for encouraging youth to increase their mobility upward in America's social-status system. This problem is particularly pertinent to the needs of pupils of minority and underprivileged groups. We are familiar with the social and economic forces working in community life that tend to "place" families and culture groups in an hierarchical system of relatively favored or disfavored peoples. We recognize not only the usefulness of the terms, upper, middle, and lower classes, with their socio-economic references in community structure, but also the ethnic fact that members of the white-Anglo-Protestant group usually occupy the top status and that the various minority groups take descending positions on a scale of social and economic disprivilege. This social structure, with its psychological concomitants, poses one of the most baffling problems in the resolution of the American

dilemma and in the education of citizens for a multi-culture society.

If the dignity of the individual personality and personal freedom to change one's socially inherited status are to remain real ideals in America, steps need to be taken to insure to the members of the underprivileged classes greater opportunity to move up in the social scale. In the pre-industrial period of expansion in this country, family and personal changes in social status were relatively easy to achieve. For one thing, there was always a frontier to which ambitious persons could go to improve their opportunities for "getting ahead." But the geographical frontiers have passed; the pattern of community life has settled, giving rise to racial and cultural taboos and mores, most of which are charged with the economic and social handicaps for minority peoples.

It is no longer a simple matter for an individual to rise on the social ladder. This means that a variety of programs of community action, is necessary. But it also signifies that education has a prime responsibility. It is clear to those who read general educational literature that the public school has scarcely scratched the surface of the subject. As a matter of fact, most schools, whatever their democratic policy may be on the official records, are tending to confirm the stiffening structuralization of society more than they are loosening it. They should be increasing the powers of social mobility of the less privileged persons and groups in society.

A careful reading of the Yankee City Series and similar documentary materials substantiates this stiffening trend in community life. Perhaps the most useful reference for educators, one based in part on the Yankee City survey, is *Who Shall be Educated? The Challenge of Unequal Opportunities*.²² Look at Tom, "the ordinary (middle-class) boy"; Bob, "another Jones," and a lower-class boy; Ken, "who doesn't fit in," an upper-class boy; Joe, a Polish boy who is "poor but honest even though they (his ethnic group members) were foreigners"; and Katherine, the Negro girl, whom "anyone would be glad to have as a friend except that she is a Negro";

all of whom are introduced in chapter one of the above-mentioned book. Note the subtle definitions of status-role allocated by the school to each of these five typical pupils. For instance, Tom is "the ordinary boy" because he belongs to a middle-class family. The official representative of public education, the teacher, is himself a product of the same social class. The attitudes of teachers, who are chiefly the products of oldstock, white, middle-class society, toward pupils are too frequently the prevailing stereotypes of their particular ethnic and socio-economic groups. In other words, they diffuse class prejudices disfavoring the social mobility upwards of minority-group youth, and judging them by the pupil's race, family, neighborhood, church connection, parental income and vocation, and the like. Unconsciously, most schools tend to confirm community trends in this respect, rather than challenge them.

The majority of educators are as yet unaccustomed to thinking of the public school in this way. They need to discover those kinds of unconscious influences community sentiment exercises upon the public school, and the latter upon the children of various race and culture groupings, in terms of social-class conditioning. The facts need to be explored. The policy of every school needs reexamining, and school practices need to be brought into accord with the ideals embodied in the Bill of Rights of the American people. Katherine, the Negro pupil referred to above, "hears" the teacher's verbal instructions in a class in democracy. She also "feels" the teacher's varying attitudes toward the pupils who happen to be members of various minority and dominant groups in the selfsame situation. These "hearings" and "feelings" are vital interactionary forces in Katherine's education. They are also dynamic materials of learning of every other boy and girl in the class room. What each pupil "learns" in this situation does not lie entirely within the teacher's power to determine. She may try to teach them all the same things, but they do not learn the same things. The specifics which they learn in common and in difference about the American way of living are of paramount significance to the young citizens.

They are also highly important to the educator who would qualify youth for democratic living in a multi-culture society.

We may ask, therefore: What is the net outcome of classroom proceedings with respect to each child's sense of belonging in the school and in his community, his sense of freedom to become the citizen he wants to be and is expected to be, and his sense of security in acting upon the basis of his socialized desires? Is he encouraged in the verbal and interpersonal activities of the school, and by their mutual reinforcement, to become mobile upwards in the socio-economic status system? If so, what specific teaching techniques shall the teacher use to help him improve his position in society, and thereby raise his own and the standards of living of the whole community? The far-reaching implications of these inquiries have yet to be clarified in public education. Merely stating these problems indicates the variety of researches that have to be undertaken in order to give a sound basis for school practice. School leaders might well take increasing initiative in the matter, in order to speed up the reconciliation of deed and word in the operation of American democracy.

VI. *The Education of the Foreign Born*

In the light of what has here been said about the implications of education for citizenship, it is obvious that the preparation of the foreign-born for this privilege presents another research problem. Americanization education is that aspect of adult education which is concerned with the preparation of the foreign-born who seek to become citizens of the United States. Unfortunately the government still lays too much store by verbal ability of an alien to meet certain informational requirements, testing his knowledge in an interview as a basis for his naturalization.²³ The educator knows that the ability to answer the specific questions about the Constitution, the structure of government, and the like does not necessarily imply possession of the deeper meanings, appreciation, allegiances, and democratic skills that should be involved in American citizenship.²⁴ In a good school for the foreign-born much

attention would be directed to the social attitudes and values of class members in an endeavor to afford them a meaningful experience.²⁵ It is still an open question how much of the emphasis on citizen's freedom and responsibilities presented in these pages has actually been incorporated in Americanization programs or in naturalization examinations. This viewpoint may well be one of the next steps ahead in helping the foreign born to achieve intelligent citizenship.

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- (9) *More Than Tolerance*, op. cit., p. 1.
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(11) Summary statement, "Teaching Materials Found Wanting," *American Unity*, February, 1947, pp. 16-19.

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(12) *American Unity*, February, 1947, p. 17.

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American Council on Education, *Helping Teachers Understand Children* (Washington, D. C.: Commission on Teacher Education, 1945), has few and general references only to the intercultural forces that contribute so basically to make children the types of personality they are.

(14) The addresses of these organizations are: The Bureau for Intercultural Education, 157 W. 13th Street, New York, 11, New York; and Pacific Coast Council on Intercultural Education, 1250 Wilshire Blvd., Los Angeles 14, California.

(15) Note, for example, the pamphlets, "The Montclair Conference in Workshop Planning (1945)" and "The Intercultural Workshop (1946)" prepared respectively by the Bureau for Intercultural Education and the Pacific Coast Council on Intercultural Education.

(16) There are many researches that document this viewpoint. The observation was made rather accidentally in the conduct of an experiment with two thousand high school youths in the use of a commercial motion picture in which problems of bigotry and discrimination played an important part. See Wiese and Cole, *op. cit.*, pp. 151-171.

(17) See "Dealing With Controversial Issues in the Classroom," by Harold B. Albery, *Reorganizing the High School Curriculum* (New York: Macmillan, 1947) Chapter XIV.

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Cultural Tensions," Committee on Education, Training and Research in Race Relations of the University of Chicago. Bulletin Number 1, June 30, 1948.

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(20) Daniel A. Prescott, *Emotion and the Educative Process* (Washington: American Council on Education, 1938) p. 4.

(21) For one illustration, see Ralph B. Spence, "Psychodrama and Education," *Sociatry*, March, 1947, pp. 31-34. Cf. *Who Shall Be Educated? The Challenge of Unequal Opportunities*, *op. cit.*, p. 15.

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(23) "The crux of the naturalization process, so far as educational considerations are concerned, is the questioning of the candidate by the examiner to determine whether the alien meets the legal standards for reception into citizenship." A Joint Publication of the Immigration and Naturalization Service and the American Association of School Administration, *Civic Education for the Foreign Born* (Washington: National Education Association), p. 8. Cf. also Burnett C. Harrington, "The Government and Adult Citizenship Education," *Religious Education*, July-August, 1944, pp. 195-203.

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(25) Note the program prepared by Mildred J. Wiese, *Helping the Foreign Born Achieve Citizenship* (Washington: U. S. Office of Education, 1942), pp. 9-29. Consider the position of the Roman Catholic Church on Americanization: *Better Men for Better Times* (Washington, D. C.: Commission on American Citizenship, The Catholic University, 1943).

DEMOCRATIC LEADERSHIP (Harold Albery in Educational Leadership) has certain important qualities:

The democratic leader respects the personalities of the people with whom he works;

The democratic leader is skilled in the techniques of group planning and action;

The democratic leader then accepts the groups decisions and carries them into effect.

ABILENE CHRISTIAN COLLEGE, Abilene, Texas, responded to *Life's* July 26 discussion on "The American Family in Trouble," with the comment that in a 42 year period only five of more than 3,000 campus marriages have resulted in divorce. Established in 1906, Abilene College has an enrollment of 1,655. Don H. Morris, president, says, "We believe that the problem can be solved."

TRENDS IN Weekday Religious Education

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ANY GENERAL appraisal of the current religious education situation in America would be quite incomplete if it failed to take account of the present status, legally and otherwise, of the movement for weekday religious education. The undeniable issues which it now posits for religious education as a whole, in fact for the place of religion itself in the future of America are serious indeed. One has only to note the reactions of vast numbers of religiously minded citizens who up to now have had relatively little knowledge of or concern for so-called "released time" programs. The more this outer circle sees what is happening and ponders upon the implications of these events, the greater has become their interest in the movement and their anxiety with respect to the larger problems for religion and the church which are now before us. It is the purpose of this article to present the facts regarding the legal status of the weekday movement and the field reactions to it, to make certain observations with respect to the current picture, and to show that fundamental issues are at stake.

Will the Champaign Case Decision Be "Regretted In the Future?"

The concern of the American Legal fraternity over the Supreme Court's decision in the Champaign case is set forth in no uncertain terms in an editorial which appeared in the official *Journal* of the American Bar Association for June 1948. This editorial poses the question thus: "The McCollum case may be one of these fateful decisions which is ignored at the time and regretted in the future. It deserves thorough consideration now." The editor then elaborates upon

the point of view expressed by Mr. Justice Jackson, that the American people, for their guidance in the problems of the church-and-state area, are left with "no law but our own (i.e., the Court's) prepossessions." The editorial writer takes the stand that the sweeping and absolutist nature of the decision is entirely unwarranted in the light, both of prior legal interpretations and of historic and current American practices. The fact that the vast majority of legal advisers in our states and cities have given the green light to the released time programs in their respective localities is further evidence that the weekday program, with necessary adaptations has the strong support of American lawyers generally.

The decision has stirred up the anti-religious groups to bring additional cases in the courts, precisely as Mr. Justice Jackson predicted. These groups are having the unfriendly assistance of certain other persons and agencies, who seem to have been slow in bringing suit on their own account. Two new cases are now before the courts of New York State. The briefs submitted in behalf of the local and state school officials and the cooperating major faiths are masterful documents. Their arguments are based primarily upon the constitutional rights of parents to direct the education of their children, rights which, it is held, are prior to the limited control of the state over the child's time. It would seem that this position is irrefutable, unless perchance America is unknowingly drifting into acceptance of the totalitarian philosophy of government.

The opinion rendered by the Court has caused the legal advisers of church leaders other than weekday workers, to attempt in-

interpretations of their significance for church-and-state practices of a related character. Those who take the extreme position advanced by some members of the Court are of the opinion that teaching the Bible in a state teacher's college is banned (Missouri); that excusal of public school pupils for confirmation instruction is now illegal (Oak Park, Illinois); that high school courses in Bible are outlawed (certain communities in Southern states). Although these extreme interpretations are as yet in the minority, they account for the fear that has gripped religious leaders in the church at large. To counteract this trend of thinking and to call the attention of the church to the grave nature of the crisis, twenty-seven prominent churchmen issued and signed a forthright statement "to protest against the interpretation (of the doctrine of the separation of church and state) that has been formulated by the Supreme Court." The names in this list and the reactions of the vast majority of American churchmen of all faiths indicate an awareness of a new issue: what is the place of religion in the modern state and specifically in America?

As a matter of further interpretation, it should be said that the Circuit Court of Champaign County, acting on the directives of the United States Supreme Court and the Illinois Supreme Court, on September 25, 1948 issued an Order for Mandamus asking the Champaign Board of Education to prohibit (1) "all instruction in and teaching of religious education in the manner heretofore conducted . . . in all public schools, . . . and in all public school houses and buildings in said district when occupied by public schools;" and (2) "the use of the state's public school machinery to help enroll pupils in the several religious classes of sectarian groups." This final legal action in the famous case can only be interpreted as outlawing certain specific practices, not weekday religious education programs generally. It is so interpreted by the friends of the movement and also, according to reports, by the plaintiff and her attorneys, much to their disappointment. This court action also supersedes the recom-

mendation previously issued by the state school superintendent.

How the Field Is Taking It

Most of those charged with giving legal counsel to weekday systems have interpreted the combined opinions of the Court as not outlawing all released time programs, although there has been general acceptance of the view that the plan as operating in Champaign and others similar to it should be discontinued. Thus far four state departments of education (Vermont, Michigan, Illinois and Kansas) have issued interpretations adverse to weekday programs. Several state education departments as yet are silent as to the application of the Court's action to their states, some because they favor the continuation of present programs and others because they are honestly confused as to the Court's intention. In those areas where the state legal and/or educational authorities have made interpretations favorably to weekday program continuance we find the greatest number of local systems. Among the generally "favorable" states are Maine, Massachusetts, New York, New Jersey, Pennsylvania, Virginia, West Virginia, North and South Carolina, Ohio, Indiana, Minnesota, Iowa, Nebraska, Oregon, California and Texas. Here and there in some of these states local systems have discontinued either because of locally given legal advice or because the decision has afforded opportunity for previous local opposition to express itself. On the other hand we find communities in the "banning" states which are continuing their programs — notably Chicago, Illinois, and Kansas City, Kansas. All in all it appears that ninety per cent of the programs are to continue. Only future test cases will determine which programs, like that in Champaign, "could not withstand the test of the Constitution" and which "may be found unexceptionable," to use the words of Mr. Justice Frankfurter.

At this writing another important case has been heard and decided favorably in the Supreme Court of New York State. The president of the national Free Thinkers Society, Mr. Joseph Lewis, had filed suit against the program in New York City and also asked

that the New York statute, allowing the excusal of children from the public schools for religious education, be declared unconstitutional. On November 15, 1948, Mr. Justice Elsworth of the New York Supreme Court decided that the type of program conducted in New York City and throughout the state was "free from objectionable features which motivated the United States Supreme Court to declare the Champaign plan unconstitutional." He expressed further his belief that in the McCollum decision the High Court had "no intention of passing in blanket terms upon the abstract issue of 'released time' in general." It is expected that this new case will also be carried to the United States Supreme Court.

The Weekday Concept Firmly Rooted

The concept that religion must be taught on the weekday as well as on Sunday has come to stay. This first observation would seem to be warranted from the determined attitude shown by this survey of field reactions and by the vast majority of favorable interpretations given by legal counsel. Its firm rootage, however, does not depend merely upon community determination as such nor yet upon the favor of the legal fraternity, welcome as these may be. These are the result of other facts and factors, not causes in themselves.

One fact—which some opponents have failed to see or are unwilling to admit—is that the movement has been a real one. It has had practically no promotion. It has sprung from the "grass roots" of American community life, because clergymen, educators of all kinds, far-seeing citizens and parents have believed in it and want it. Neither the International Council of Religious Education, nor its denominational or state council units, with few exceptions, has set out to multiply weekday programs. One has only to note the budgets of these agencies to be convinced of this fact. Although one opposing brief filed before the Supreme Court carried the statement that the International Council was "organized to help promote religious education, *principally* weekday religious education," the Council showed this *principal* (?) interest by giving less than two per cent of

its budget and less than full time of one staff member to it! Thus has some of the opposition distorted the facts. The surprising strength of the movement in "outriding the storm" is in large part due to its being one of the "practices embedded in our society by many years of experience," as Mr. Justice Reed noted.

This rootage is firm because the philosophy of the movement is sound. We have come to see that religion *must* be taught on the weekday as well as on Sunday for both educational and practical reasons. Only as religion is related as closely as possible in time, in content, and in teaching method to the child's everyday education can it be most effective. Sunday teaching can yet make use of better methods; weekday teaching can supplement it with its distinctive advantages. In addition to this closeness of relationship to everyday education there is the fact that religion is presented and practiced on the weekday—which does relate it to daily life and activity both psychologically and in practice. A third reason for insisting on religion being taught on the weekday is the fact—now recognized by most educators—that any education is grossly deficient which leaves out or minimizes our great religious heritage. As Mr. Justice Jackson stated it, "One can hardly respect a system of education that would leave the student wholly ignorant of the currents of religious thought that move the world society for a part in which he is prepared." A fourth reason for the weekday teaching concept as expressed in this plan is the necessity of including religion in the child's "business hours." Other plans for religious education by the church—good or even superior though they may be in some respects—have the disadvantage of being confined to "out of school hours." There are those who think that these "marginal" hours are the proper time to teach religion. Educators of all kinds, however, point to the weakness of such a segregated type of education. Religious educators in particular object to the relegation of religion to extra-school time, both because it is psychologically and practically bad, and because the trend in public school education is toward the six

day school week and the twelve month school year. Both ex-Commissioner Studebaker and the Educational Policies Commission of the National Education Association have made pronouncements of this expansion policy.

This concept of teaching religion on the weekday has now had over a third of a century of reasonably successful demonstration in the "released time" movement. It will, we believe, find expression in an "unexceptionable" and adequate pattern. The program will not be conducted on marginal time, but will operate within the accepted time given to education for those children whose parents exercise their historic rights to determine what shall be included in their education and how it shall be included, within the law.

Standing On Its Own Feet

Weekday religious education for pupils excused from the public school must and will stand on its own feet from henceforth. Severe and upsetting though the decision of the Court may presently appear to be, it is a blessing in disguise. At the beginning of the movement years ago there was a conviction on the part of some of its friends that this plan needed and should have the substantial "aid" of the public school. There were various ways in which this assistance manifested itself. The writer and other critical students of the movement in those days warned against this point of view. Gradually it has tended to disappear, until today the vast majority of weekday systems have disavowed most of these expressions of help on the part of the public school system. Unfortunately, it has taken court action to focus attention upon these practices and compel their abandonment.

From now on weekday religious education of the released time pattern will be "on its own." Advice given through the years and definitely following the Champaign Case decision, by the Weekday Religious Education Department of the International Council will be followed, we are confident. Some weekday systems may not be able to continue because they have depended too greatly upon such outside aid, rather than upon a soundly

organized and strongly supported program. The discontinuance of weekday classes in such situations, from one point of view is to be regretted. From another, the good of the movement as a whole, it is a necessary tempering. More than ever quality of program rather than number of schools will be primary in the policies and plans for the future progress of the movement.

Other Movements Stimulated

The present situation in weekday religious education is not only strengthening the movement itself but is stimulating other related proposals and projects for a greater emphasis upon education in religion, both through the church and through the public school.

Under church auspices, there are various directions of improvement and expansion. Many churches are laying greater stress than ever before on the unused opportunities of a re-vamped Sunday church school. There is a surprising, and to some an alarming interest in the establishment of parochial schools by Protestants and Jews as well as by Roman Catholics. In certain areas church school kindergartens, often including the lower primary grades, are being established in large numbers. The increasing determination that the church should arouse parents to their religious teaching responsibilities, evidenced in the newer curriculum projects of several denominations, has been greatly strengthened by what has happened in the weekday field.

The situation has aroused an equally great and even greater interest in movements and plans for including much more religious education in the public school program itself. Proposals for a definite "enrichment" of public school studies with the resources of religion have been crystallized in the excellent report of the American Council on Education entitled *The Relation of Religion to Public Education—Basic Principles*. Many have thought that some kind of a "common core" curriculum might be agreed upon by all faiths and be taught along with other public school subjects. There is much current discussion of this proposal, but little in the way of concrete plans as yet. Others are endeavoring

to extend and improve the long standing practice of religious exercises in the schools. Large numbers of public school leaders, moved by personal and educational convictions and by the encouragement of religious leaders, are setting up programs for teaching "spiritual values" in the public school. Although the word "religion" may not be used to describe them, many of these programs will make large use of religious resources. Unfortunately, some of those advocating the teaching of such spiritual values believe that they can be taught with "no explicit or necessary reference to religious or divine authority or sanction."

All of these and other proposals have been given a strong additional impetus by the weekday church school movement. One significant evidence of the need for exploring the possibilities in this area is the formation of a new Committee on Religion and Public Education by the International Council. Several of the Protestant denominations also have such committees.

Mis-Impressions Being Corrected

The spotlight of public attention which has been focused upon weekday religious education has been good for it in many ways. One positive result has been the public discussion through which a number of wrong and inaccurate impressions of the movement have been corrected. We have already mentioned the gross mis-statement regarding "promotion" of this program. Another false impression is that given by the editorial in the *Christian Century* of June 16 last, to the effect that religious education leaders were advising that getting out of school buildings was all that would be necessary to conform to the Champaign Case decision. This and other mis-impressions have been clearly corrected in the article by Gerald Knoff in the August 4 issue of the same periodical. Another unwarranted assertion, that weekday church schools have brought about "divisiveness," is being disproved by the unprecedented degree of inter-church cooperation which has characterized community weekday programs. The legal battle now on in New York State finds the Greater New York Coordinating Com-

mittee on Released Time of Jews, Protestants, and Roman Catholics working as a unit, as its constituent groups have been doing for many years in this city and in many others. This cooperative attitude can scarcely be said to characterize these persons and agencies which have based their opposition to the weekday program on their anti-Roman Catholic and anti-Jewish philosophy. Daily more and more light and information are being disseminated regarding the purposes, plans and contributions of weekday church school systems. For the first time the vast American public realized that something has been happening. The *Reader's Digest* article of last March, among other mis-impressions, sought to belittle the extent of the movement, limiting it to one thousand communities. This was decidedly contradicted by the Supreme Court's statement that, "according to *responsible figures* almost 2,000,000 pupils in some 2,200 communities participated in 'released time' programs during 1947." The more information, and the more accurate information the public gets, the more the movement will be helped.

What's Law and What's Not In Education

The average person and even some educational leaders, have assumed much with respect to the legal foundations of American education which has no factual basis. Among such assumptions are these: that a child must attend a *public* school, that the state's rights are prior to the parent's in the education of children, that there is a legal school day in every state, that all the subjects in the curriculum are required by law in all states, that the citizens of local communities cannot change their local school programs and regulations, and others of both greater and less significance. It is expected that a not inconsiderable amount of light on many such assumptions will be afforded by the New York test case. The briefs filed in defense of weekday programs there are mines of information on these points. Public school leaders, religious educators, and citizens generally should know much more than they do about these fundamental matters, lest we unwittingly drift into a totalitarian philosophy of edu-

cation. Now is the time to preserve the "freedom of education," before the "new leviathan" of "state schools only" destroys it.

Issues At Stake

To point up the implications of the facts and observations which have been presented in this article, let us conclude by mentioning what seem to be a few of the crucial issues with which the weekday movement, without intent, has confronted American life and thought.

Are we a religious nation? Up to now we have assumed that our nation—its people, its practices and its governmental organization—was founded upon the theses imbedded in the Declaration of Independence and in countless other historical documents, for example, in the Ordinance of 1787—"Religion, morality and knowledge, being necessary to good government, . . . schools and the means of education shall forever be encouraged in this territory." Today we are faced with the question as to whether this national policy of encouraging religion is to be replaced by a policy of "lofty neutrality" between religion and non-religion. The next few years will decide this momentous issue.

Whose child is this? In like vein, it has been taken for granted that in our democratic America, the child and his education are first and foremost under the control and direction of the parents. Today's situation causes us to ask the serious question as to whether this historic assumption is still valid, or whether from henceforth the state is to be considered the first guardian of childhood and grudgingly permit parents limited rights rather than to make "secure" to them those rights already "granted by the Creator." Here, too, is an issue to be settled by forthcoming court cases and before the bar of public opinion.

Must education go totalitarian? Both constitutionally and in historic practice educa-

tion has been considered a matter for state and local community direction. This national policy was adopted for various reasons, some practical and others inherent in the educational process. Tendencies and trends of recent years have caused many to wonder whether we are not drifting steadily toward centralized control of education by the federal government, a condition feared as much by educators as by the thinking public. Mr. Justice Jackson's warning that the extreme position taken by some of his associates, which would make the Supreme Court "a super board of education for every school district in the nation," is therefore not to be ignored.

Will the church really teach? Once again our churches are faced with a challenge as to whether or not they will make use of the educational method—organization, content and procedures—to guide and develop the religious experience. Many religious groups—particularly those of Protestant origin—have substituted other methods for sound education—revivals, campaigns, advances, and the like. Education requires years of labor, it takes patience, it is not spectacular, its fruits are long in appearance, the work of the teacher is not glamorized and it requires adequate financial support. Therefore the church has yielded to the temptation to take the "easy way," the "short cut." Instead of building upon and improving the lay originated Sunday school, it has given it slight attention and has thereby lost an opportunity. Will it do the same with the weekday church school?

These and other relevant issues will undoubtedly occupy the attention of educators, church leaders and Americans generally for some years to come. They will not be settled easily. We trust, however, that they will have the benefit of our best thinking.

CHURCH AND ECONOMIC LIFE WEEK, January 16-22, 1949, will focus upon increasing the understanding, sensitiveness, and effective action of members of churches in economic life. Resource materials are available from the Federal Council of Churches, New York City.

INCREASED LEISURE-TIME ACTIVITIES FOR THE AGED are described in a revised edition of "Recreation Facilities for Older People," pamphlet available from the Welfare Council of New York City, 44 East 23rd St., N. Y. 10.

VI

TRENDS IN

Books in Religious Education

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OF THE MAKING of books in the field of religion there seems to be no end. In one sense leaders in religious education may rejoice because at no time in its history has there been such a worthy selection for the minister of religious education. Apart from the classic contributions in the past by Doctor Coe and Doctor Elliott, it seems as if some of our most significant resources are emerging in recent days. Among these is a little book for liberals by Raymond B. Johnson, *What Is Happening in Religious Education*. He maintains that a "revolution" is taking place in religious education and that it resides on the decision to make the educational process experience-centered rather than theology-centered or authority-centered or Bible-centered. Unusually helpful sections of this book are devoted to the curricula. In a similar vein, Dr. Chave has contributed a forthright and clear discussion of this functional approach to religious education. He examines the religious process in the adjustments of living and in their evaluation. His critics will find in this volume little room for authoritarian and dogmatic verbalizations. Paul Tillich has said, "In Luther as well as in Calvin we find the presupposition that the mere hearing or reading of the biblical message would create a religious common sense and that preaching alone is sufficient for the making and maintenance of the Christian church." But such a justification of the religious tradition did not prevent its disintegration and the use of secularization. Dynamic forces are visible to everyone and religious education must grow more concerned with this "new meaning and power of life in the divine self-manifestation." Functional edu-

cation needs to be more thoroughly examined as a source of spiritual reconstruction and the means of vitalizing Protestantism as well as secular life.

Numerous books and articles have been appearing on religious education in the week-day. None has dealt with the history and meaning of this movement more effectively than *The New Education and Religion*. In it Dr. Williams is greatly concerned with freedom and democracy. He says, "If America's religious leaders will seek a more realistic understanding of education, and if America's educators will seek a more mature understanding of religion; it will be possible for us to build a new democratic education which will preserve the best in the traditional religions, which will fortify democracy, and which will give youth the tools with which to construct religious lives superior to anything their fathers and mothers knew." Another critical but challenging book on *Religion in Public Education*¹ urges the public schools to develop character but to resist the infiltration of sectarian influences in such education.

Secular as well as religious leaders are showing increased concern about "man's inhumanity to man." *Action for Unity* is an analysis of various organized approaches to prejudice and persecution. Its viewpoint and suggestion make it one of the superior contributions to interracial councils or social action groups concerned with the welfare of minority groups. Paul Tillich says, "It is a shortcoming of Protestantism that it never has sufficiently described the place of

¹Authors and books are listed in Bibliography at the end of this article.

love in the whole of Christianity . . . faith and not love occupied the center of Protestant thought . . . a fresh interpretation of love is needed in all sections of Protestantism, an interpretation that shows that love is basically not an emotional but an ontological power, that it is the essence of life itself." Functional teaching of religion needs to heed this challenging statement in the realm of race, religious and group relations. A basic analysis of the way attitudes are developed is clearly and helpfully treated in the ninth yearbook of the John Dewey Society, *Intercultural Attitudes in the Making*. Preventative as well as remedial work may be done when Christians begin to use such data.

Gradually a movement is gathering some force in the church as well as outside to deal with adult education and particularly with parents. One of the most significant books in this direction is *The Modern Parent and the Teaching Church*. The author recognizes the importance of on-going as well as group experiences in the education of children. He insists that an educational program in the church is not enough. He says, "There must be in the family unit a set of guided experiences wherein children grow even as their parents are growing in knowledge and gracious conduct." "Family life is a matter of interactive relationships." This significant volume makes a decided contribution to the whole philosophy of religious teaching through the church and implies a mature kind of parish program.

In the volume *How the Church Grows* we are reminded of the unity of life and the vast potentialities of a truly good Christian church. The author believes that "The most constructive use for spiritual energy is to put it to work for positive goals." In such a church "justice, righteousness, and mercy are taking root in the community." The author discusses the need for an adequate leadership to achieve these high purposes and such a reorganization as will enable more churches to have the skilled specialization necessary to an adequate approach to the varied possible ministries in a local church.

Vast numbers of children and young folks have been and will be greatly affected by the

war. *Youth After Conflict* is a most significant study of American youth and a forecast of the future. Church leaders will find in it valuable guidance for their programs with young folks.

A few books have been appearing to help the minister face his own responsibility for the religious education in his parish. Very practical guidance has been given in *The Minister Teaches Religion*. Another book of decided value is *The Pastor and the Children*. The authors urge that "the minister scrutinize carefully the total program of his church for the Christian education of children, then ask himself what it offers in the way of applied Christian truth, what reason there is to believe that it will be effective in terms of an implemented gospel." They further say that "The fact of the pastors being relieved of main responsibility for the religious education of children has contributed to two unfortunate results: the comparatively poor quality of such education and the comparative detachment of children from the church."

So many books have appeared in the realm of worship that it is very difficult to select one for special mention. Many deal with children's worship. Perhaps one of the best is the quarterly publication, *Thoughts of God*. Some of these little books are providing better choices of material and truer concepts of religious truth. For leaders and older groups one of the important books is *Prayer and the Common Life*.

In the realm of curricula, numerous courses are dealing with theology. Of these one can be mentioned. It is the reprinted edition of *Youth Looks at Religion* which is concerned with the questions that young people so frequently ask. Teachers, parents and older young people have found it valuable. It should be the basis of a required course.

New kinds of curricula are pouring into the stream of religious literature. Some are beautifully printed and illustrated; some tend towards a healthy sign of long units of teaching; many are dealing more realistically with some of the varied questions and needs of people who are to grow religiously. There seems to be a tendency to do away with the



formal work books with its endless blanks to be filled in which led to such dullness in teaching. More books are being written in a storybook form yet too often these appear with inadequate help for teachers on the backgrounds of the Bible or of the church. The student is left with one author's interpretation. In this short compass however no courses can be mentioned yet it is well to emphasize the fact that for those who desire better teaching there are courses for all ages covering most of the important areas of life. Because of this fact alert, trained leaders are beginning to search for them as they chart their curricula to meet the varied needs of all ages in their parishes.

Emphasis on visual education has been growing steadily within recent years. Courses, work-shops, and literature have increased to gigantic proportions in the secular field. To become familiar with the best of this vast quantity of material is difficult unless it becomes a person's major concern. Religious groups are beginning to produce an increasing amount of film strips, slides, and moving pictures. A large percentage of this material is conservative and often aims to please the literalists. In line with this interest in visual materials, numerous books are beginning to appear. Their merit varies. A few are stressing education in terms of the student's broader experiences and the ways of learning. One of the finest and most practical is Edgar Dale's *Audio-Visual Methods in Teaching*. This author gives valuable guidance in many and varied kinds of experience on the part of the learner. Such a book will be found valuable for teachers in leadership schools and in the training of local leaders. *Projected Visual Aids in the Church* is much more limited in its treatment of the visual process. It is concerned primarily with slides and other projection materials but does offer suggestive help to leaders. *Visual Aids in the Church* gives much advice on visual materials and their use in missions, worship, Bible study, social problems and teacher education.

There seems to be a revival of interest in books on religious drama. Fred Eastman, Harold Ehrensperger, and Thelma Brown

have contributed helpfully to a better use of more worthy types of drama in the church. A comprehensive bibliography of plays may be found in *Conscience on Stage*. In the same volume appears an effective Christmas service by Robert Scott Steele. As a source of religious plays of good quality *Treasury of Religious Plays* will serve the needs of many religious educators. In the field of creative drama, considerable guidance will be found in *Playmaking with Children*.

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A HISTORY OF The Religious Education Association

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I

A RECORD IN PIONEERING—1903-1923

AWAKE WITH the dawn of the twentieth century was a large company of far-seeing, scientifically-minded pioneers preparing for a significant forward movement. In response to a felt need, under their envisioned, stimulating leadership, grew the Religious Education Association, a volunteer fellowship of men and women interested in the improvement of religious and moral education.

Remarkable progress has been made through the application of the scientific method in this movement. To a surprising degree, present ideals and methods in religious education were foreseen by the founders of the movement, motivated by the three-fold purpose: to inspire the religious forces of our country with the educational ideal, to inspire the educational forces with the religious ideal, and to keep before the public mind the ideal of moral and religious education and the sense of its need and value. From its inception the REA was to stimulate, to promote, to inspire, to assist without undertaking any work being done by other agencies, but serving as a clearing house and center of constructive effort and expert opinion related to the cause of moral and religious education. Mere mention of some of the charter members indicated that there were "giants in the land": Edward Scribner Ames, James B. Angel, Nicholas Murray Butler, George A. Coe, John Dewey, Frederick B. Eiselen, Judge Henry F. Freeman, William Rainey Harper, Shailer Mathews, Bishop William F. McDowell, Francis G. Peabody, Walter Dill Scott, Herbert L. Willett.

I. The Need and the "Call"

Significant changes, especially in the last four decades of the nineteenth century, helped to bring to focus the need of the new movement. Among these were the divorcement of the American public school from religious education, the accelerated development of training for Sunday school teachers and normal schools for public school teachers, a wave of enthusiasm and spread of biblical knowledge, the waxing and waning of a supreme emphasis on "conversion," a felt need of the gradation of pupils, changes in architecture, improvement of teaching method, conflict between promoters of the scientific method in Bible study and aggressive conservatives, the need of shifting from the emphasis on the "discipline" to the "knowledge" theory (and later to life of experience-centered curriculum) in education, increased knowledge of growing personality, need of more accurate data on graded materials and procedures. Significant improvements in general education at the time pointed out deficiencies and discrepancies in the more or less haphazard though enthusiastic biblical instruction, combined with insufficient understanding of the educative process.

In response to the demands of the time was the creation of the Institute of Hebrew, broadened into the Institute of Sacred Literature with its Council of Seventy, in 1895. This achievement was attributed largely to the many-sided genius of William Rainey Harper, then of Yale and later the President of the University of Chicago. Bible teachers in leading educational institutions over the

country thus united with the purpose of associating more closely those desiring to promote the historical study of the Bible and related sacred literature, to encourage properly qualified persons to engage in such study, professional teaching and other related endeavors, and to engage in such constructive investigations as would further the purpose of the Institute. This organization was neither partisan nor sectarian but distinctly "evangelical," endeavoring to interpret the Word of God in the best light of the day and to extend its influence among the people. In the beginning the movement consisted of Protestant evangelicals only, but by 1923 and the period of transition immediately thereafter the membership was broadened to include Jews and Roman Catholics, indicating a desire to help vitalize the inclusive religious life of America.

This representative body of outstanding biblical scholars, under the capable leadership of Dr. Harper, became increasingly aware of the need for improvement in moral and religious education. Connection with the National Educational Association and other educational agencies, as well as interest in biblical scholarship, offered unique opportunity to understand religious educational trends and needs. Inadequacy of Sunday school instruction, even though it was somewhat improved, and the decrease to the vanishing point of religious instruction in public schools, vastly increased the need. Religion was treated as an "isolated and optional element in individual development." Hence the need of weaving together all elements of education into an organic unity. No organization existed for the purpose of clarifying, developing and promulgating such a program.

The Council of Seventy took the first forward step in the meeting of its Senate in Chicago on August 20, 1902. Encouraged by many favorable responses to the two hundred letters sent out by Dr. Harper, the Council met on October 13, and decided to call a convention. Spontaneous, earnest and widespread enthusiasm was demonstrated by the 417 signers in answer to the "call." Among the signatures were those of 45 college presi-

dents and deans of colleges and theological seminaries as well as 48 professors, 65 pastors, 52 members of the Council and 121 associate members, and 66 from Sunday schools, YMCAs and other organizations.

Work to be Done!

Before the convention these prospective members were "briefed" by a "decatalogue of needs" which was published as suggestions: (1) to endeavor to define the true relation of religious and moral instruction, indicating the part that religion should perform in the development of the individual and society; (2) to seek to show how to correlate religious and moral instruction with the instruction of history, science, literature and other subjects in the public school; (3) to present and apply the established results of modern pedagogy and Bible study as related to religious and moral training; (4) to indicate the proper place of the Bible in religious and moral instruction and set forth the general and specific methods of using the Bible for this purpose; (5) to show the necessity and method of gradation of pupils according to age, capacity and attainment and the necessity of graded method for them; (6) to indicate how this new, higher ideal can be worked out in the churches and other related agencies; (7) to seek to create a graded curriculum embodying the larger substance and better methods of moral and religious education commensurate with current biblical, theological, ethical, psychological and scientific knowledge; (8) to recommend for the study of the Bible, religion and morality in ancient and modern times the best available sources as judged by the new ideal, and to promote further preparation of materials in the field; (9) to seek by all possible means to accomplish the adequate training of moral and religious teachers, pointing out how to get and use needed knowledge, the necessary qualifications for teachers in training, and the best methods to serve them; (10) and to seek to unite in a common work all individuals and agencies laboring for this high ideal.¹

Such insights show the quality of the work

¹*A Call for a Convention.* Bulletin No. 1, REA.

of the committee of 188 members who planned that first, eventful, timely convention.

II. Dramatic Inception of the Religious Education Association

The REA entered its career with the greatest of hope and promise. Public interest, optimism and confidence, as indicated by comments in the press, bolstered it from the beginning. Religious education was to mean much more than "Sunday school reform." It was to involve the entire educational program of the church and to stimulate a vast program under the direction of many other agencies.

With zeal, enthusiasm and power, William Rainey Harper, surrounded by efficient and far-seeing associates, planned the first convention which met in Chicago, February 10-12, 1903. Three thousand from 23 states, 2 Dominions of Canada, and 4 foreign countries attended the first session. Included were 407 of the 417 original signers of the "call." Among the 1259 charter members from 42 states and 5 Dominions, were outstanding presidents of colleges, universities, many deans of colleges and seminaries and editors, leaders and workers of youth organizations. There were 524 pastors, the largest group; other groups were fairly evenly distributed.

Conspicuous were leaders of national reputation whose addresses on a wide variety of themes indicated both the quality and the broad scope of the convention. Such as the following subjects were discussed: the relation of religious education to general education as conditioned by modern psychology and the historical study of the Bible, religious and moral education through the home, Christian Associations, young peoples' societies, organization and curriculum, organization and scope of the new fellowship and its relation to other organizations. Frank K. Sanders, Dean of Yale University Divinity School served as president of the convention. The comprehensive goal was "to reach and to disseminate correct thinking on all general subjects relating to religious and moral education through the 16 departments and the active and associate members." Originally the plan of organization called for a federation of

the religious educational forces of the continent under the ablest leaders.

Optimism and confidence were expressed by such periodicals as the *Christian Century* and *Zion's Herald* regarding the convention which adopted a constitution and planned for the future: "one of the greatest and most significant conventions of modern times . . . emphasis was placed upon cooperation between all agencies working for religious training of young people." But the minds of these alert leaders were too keen to allow them to be wafted away upon blasts of optimism. For example, in *Biblical World*, (June, 1903) Dr. George Albert Coe wrote to the home and church to "rise to their privilege of being parts of the general organism of education . . . and never regard either home or church as normally successful until it was no longer the exception but the rule for children to grow up Christians and never know themselves as being otherwise."

Basic Principles and Policies

Examination of the basic principles, policies and program of the REA prove that those who inspired and engineered the movement were neither faddists or mere academic dreamers. They may be briefly summarized as follows: (1) From the start, the Association was toned by the threefold quality of scientific, universal, cooperative spirit. The best scholarship available was to be applied to integrate religion and education. Universal cooperation, which would avoid sectarian, denominational or partisan competition or duplication, was an organizational watchword; and the spirit of ecumenicity was the very breath of the Association.

(2) The threefold purpose of imbuing religion with the educational ideal, education with the religious ideal and keeping the public informed of findings and progress, appealed to leading thinkers, including the approval of the National Educational Association.

(3) The REA was carefully defined as a voluntary association with the above-stated threefold purpose; and the quality of its independence gave promise of much-needed freedom for creative activity. Specific aims

and objectives were stated and re-stated as need for pioneering became evident.

(4) The Bible was recognized as the primary source book for religious education and was given first emphasis in a scholarly effort to understand and interpret the historical setting of our Christian heritage.

(5) A sense of social responsibility prompted emphasis on the home, church, school, community as inter-related factors contributing to personality and character development.

(6) The nature, nurture and rights of the growing child were to be explored because of the recognized central importance of the child, thus demanding redefinition of the educational process and re-orientation in method.

(7) New psychological insights added to an improved educational philosophy that sound education is not a fragmentary but a unifying process involving all factors, inherited and environmental.

(8) Organized for service, the REA was motivated from the beginning by the pioneering, missionary spirit with a demonstrated willingness to assist in the meeting of need and to avoid duplication of effort.

(9) Research of the highest quality was a basis of policy, planning and program and was the aim of all the Association's activity.

(10) By means of conferences, consultations, correspondence, conventions and publications the public was to be kept informed and public opinion crystallized.

III. *Developing Organization and Program: The First Decade of Proving*

First President, Frank Knight Sanders, with 16 vice presidents, 220 officers and 1259 charter members, set the sails of the new movement. William Rainey Harper was program chairman. If scholarly leaders make creative movements, the REA had a promising date with destiny!

It was a vigorous fellowship with a definite sense of mission. During the first year, the Executive Board held 21 meetings. Charles Cuthbert Hall, president of Union Theological seminary, made the first annual survey of progress, showing: (1) the vastness of the field and the forces operating in an area as

broad as the continent; (2) a lack of co-ordination between existing, constructive forces operating in the field of religious and moral education, but an underlying homogeneity of ideal; (3) the Association must recognize and prepare for active and passive resistance because of the vigorous, young and restless minds and the aggressive conservatives who defended the established practices; (4) the prevalence of unorganized sentiment in favor of better things — a oneness of aspiration despite denominational and other differences regarding critical questions; (5) a growing conviction of the timeliness of the REA as coordinator of principles and methods through the simultaneous work of departments; and (6) continued need of collecting evidence of the need of synthesis in the movement.

With the second year came completion of organization with 250 officers. Departmental meetings dealing with a wide variety of needs got under way. Local organizations called "guilds" intensively studied the Old and New Testaments, teacher training, religious art and music, betterment of the home, traveling libraries, and made such investigations as would stimulate agitation for improvement of religious education. By the end of the second year, Dr. Votaw in charge of the editorial program, reported publication of 89,000 pieces with 3,264,000 pages, including bulletins, proceedings, departmental reports and addresses, circulars and programs. Dr. Ira B. Landrith, Editor of the *Cumberland Presbyterian*, had served as General Secretary and resigned to become a college president. Now the greatly extended program demanded increased financial support. With enlarged office and program, Dr. Clifford W. Barnes, Ph.D., became the new General Secretary and served until 1906. The death of Dr. William Rainey Harper in 1906 was a serious blow to the vitality and program of the Association.

With the Cleveland Convention in 1906, and the election of the Reverend Henry Frederick Cope, a vigorous pastor in Dillon, Montana, as Assistant General Secretary, came an important turning point. Cope quickly demonstrated amazing ability, versa-

tility and vigor. His remarkable administrative and editorial ability and tremendous capacity for work immediately won confidence, secured subscriptions for the new journal, *Religious Education*, increased membership, enlarged the office and exhibit, increased publications, won the cooperation of pastors, denominational leaders, editors and others.

The first number of the newly established Journal, *Religious Education*, was published in April, 1906, "another evidence of the Association's determination to be of practical use to the religious world." The Journal was not to be academic. Its columns were to be "at the disposition of any member whose experience is calculated to assist another in the solution or realization of the purposes of the REA itself." According to the introductory editorial, "In its pages will be found the best thought of religious experts and the descriptions of practical experience in every department of the Association's activities." Evidence of the fulfillment of this significant promise is found consistently in the forty-three volumes published through the years.

In 1908 it was reported that 52,000 attended 208 conferences. The number of miles traveled and addresses delivered by Dr. Cope who was promoted to General Secretary, was amazing. The REA had gained wide recognition as a unifying agency. By 1909 it was free from debt; and a new social awakening stirred the conscience of America. In 1905, 1907, 1908, the National Education Association made strong pronouncements favoring moral education. Within five years, 307 text books, nearly all written by members of the REA, on religious and moral education, were published. Graded materials for the Sunday school were greatly increased and interdenominational cooperation greatly stimulated. Organizational and constitutional changes in accordance with changing need were made. "An apostle in labor, a statesman in vision" was General Secretary Cope. At the end of the first decade it was said of him: "His field is the country; his parish the mind of the American people." He took both disappointment and encouragement in praiseworthy stride.

IV. *Second Eventful Decade: Continued Progress*

An "epitome of work" was the REA; and the times called for continuous, organized pioneering. Largely because of insufficient funds and the self-limitations (i.e. to correlate ideals, principles and policies; to coordinate and integrate methods and agencies; and to cooperate rather than to compete), the REA as a great federation of religious and moral agencies was not fully realized.

A roster of the sixteen departments, however, suggests the variety and vastness of the organization and program: (1) The Council of Religious Education—heart of the Association, (2) Universities and Colleges, (3) Theological Seminaries, (4) Churches and Pastors, (5) Schools and Teacher Training, (6) Public Schools, (7) Private Schools, (8) Fraternal and Social Service, (9) Training Schools, (10) Christian Associations, (11) Young Peoples Societies, (12) The Home, (13) Libraries, (14) The Press, (15) Foreign Mission Schools, (16) Summer Assemblies. These further suggest the matrix of agencies and programs now in existence.

From the beginning the REA had passed from apathy through hostility to positive activity. What at the beginning of the century had been dubbed the "harmless hobby of academic theorists" had, according to Dr. Cope, become "the keen interest of practical organization propagandists." The Association had not been organized to carry through a specific task but to declare a principle and to promote its application. "The education principle is not the type that gives birth to one set method then expires. Progress gives rise to problems! To ascend one step is to discover another before. Education is ever in evolution."²

Two such discoveries and developments are reflected in the work of the committee on standardization of biblical departments in colleges and the great emphasis of the journal, *Religious Education*, on week-day religious instruction. The latter was stimulated largely by the effective work of Dr. Walter Scott

²Henry F. Cope, "Signs of the Times," *Religious Education*, April, 1918.

Athearn who came into the movement in 1912. At the time he was a professor in Drake University; later he became Dean of the School of Religious Education and Social Service of Boston University and then President of Butler University. His special studies dealt with existing religious educational agencies and resulted in recommendations for the correlation and coordination of organizations in the local church and community in behalf of a unified and greatly extended program. During this decade the week-day religious educational movement grew rapidly. Fifty-three percent of the space in *Religious Education* in 1922 was given to this cause.

"Twenty years of progress," as reported in 1923, indicated the great effectiveness of the Association in the application of the scientific method in religious education, in the stimulation and construction of more adequate building facilities for Sunday and week-day programs, standardization of Bible departments in colleges, encouragement of the use of the Bible in accredited high schools, making various kinds of special surveys, and emphasizing the important place of religious education in educational and ecclesiastical programs. From 1910 to 1923 the membership of the REA grew from 2239 to 3216. It not only weathered the storm of the World War I, but grew in stature, wisdom and usefulness, including successful agitation for improved international relations as related to religious and moral education.

Death of Dr. Cope

Henry Frederick Cope, as General Secretary, proved himself to be a man of unusual versatility, ability, industry and achievement. But worn down by his labors of love, following the Cleveland convention in 1923, he died on the third of August. One of his intimate associates, Dr. George A. Coe, wrote the following appraisal: "He desired to emancipate the new generation from the partisanship of the older generation that kept the older generation apart. He desired utter freedom and utter frankness in the use of scientific and historical knowledge in religious education. He believed that the religiousness

of religious education must finally be manifested in, and tested by, its contribution to democracy in human relations. He accepted wholeheartedly the educational doctrine that young persons grow by actively participating in the present, concrete concerns of society."

In 1916, Dr. Cope had declared, "The unique characteristic of the REA is the fact that every member is a vital, sacrificing part of the whole . . . like a human body, its thinking powers ramify, like the nervous system through the body, and send their stimuli up to a certain exchange from which activities go through the organism. The central office is to nucleate and coordinate the vital processes under the whole, direct the life and service of a unified body!" Certainly he had been the dynamic center of the Association.

With the death of Dr. Cope ended, twenty years of the REA's invaluable service. In fact, the history of the organization may logically be divided into two periods: that before and after this event.

There had been some anxiety over what was considered the danger of the Association becoming a one-man organization. Certainly it would be difficult, if not impossible, to replace such a versatile leader. What, then, would become of the REA? Was its continuance really needed? True to the basic principle of serving need, the organization was soon to make itself the object of scientific investigation and to receive the "go signal" with a new program and another quarter century of usefulness.

Emphases and Trends

Emphases and trends in religious education during these two eventful decades (1903-23) were in large measure due to the stimulus, if not the actual achievement, of the REA. Some of the most outstanding emphases were:

(1) The need of improvement of religious and moral education was brought to sharp focus. Religion and education had drifted apart and needed to be brought together. Secular education without religious and moral education was considered fragmentary. Religion without the developed insights, techniques and other values in general, edu-

cation was inadequate and inefficient. The more or less haphazard study and use of the Bible needed careful, reverent, constructive, scientific scholarship.

(2) Emphasis on the functional approach, in which the best minds would investigate need and pursue it with all diligence, was demanded by the times. This was the basic principle of the REA and remained unchanged, though its form of expression was altered as outposts were won and new discoveries were made. This functional emphasis won the cooperation of orthodox and liberal Christians, orthodox and liberal Jews and unchurched idealists. The principle of flexibility, as demonstrated in this connection, commended itself to many other organizations.

(3) More scientific study of the Bible and the use of extra-biblical material was greatly influenced by the Council of Seventy of the American Institute of Sacred Literature which instituted the REA and became an integral part of the new organization. They were more concerned with the *facts* of inspiration than with the theories. Religious facts were examined scientifically. This led to emphasis on religious experience as recorded in the Bible and more effective ways of bringing it into vital contact with experience in the home, church school, community, state and international relations. It gave great impetus to the biblical training of teachers as well as the study of the nature and nurture of the growing personality.

(4) Recognition and application of psychological and pedagogical principles received the concentrated attention of the REA. John Dewey, a charter member, was influential in changing the concept of education from that of formal discipline or the mere acquisition of knowledge to the concept of education as a social process with heredity and environment both as factors. Under this influence the REA sought to vitalize religious education by placing the child himself in the central place of importance and by making intelligent use of the laws of learning or growth. Thus, use was made of the findings of psychology, sociology and other speciali-

zations as related to religious experience and development.

(5) Gradation in religious education came in consequence. Agitation emphasizing this needed development led to the grading of both the pupils and the "lessons." Dissatisfaction with catechetical methods mounted. The movement was headed in the direction of emphasis on curriculum as guided, enriched experience.

(6) Emphasis upon the coordination of educational agencies through the "guilds" and other agencies in the local community on cooperation of educational forces of the church and state and on world-wide neighborliness, contributed to the ecumenical movement.

(7) Emphasis upon research led to many productive investigations. The annual survey of progress reported to the conventions was a valuable source of information made available for all religious educational agencies. Among the more valuable investigations was that made by Dr. Walter S. Athearn who was assigned the task of studying existing religious education organizations. His recommendations regarding correlation and coordination of organizations in the local church for the sake of a unified program of education and the more penetrating insight into the inclusiveness of the educational task of the church were both a great emphasis and contribution. This investigation did much to help the rapidly developing week-day religious education movement. Such investigations preceded important moves such as the standardization of religious education on all levels, including colleges.

Intensive and extensive was the work of this volunteer pioneering fellowship of outstanding American minds. In these two decades the REA proved itself of great value as a comprehensive but flexible organization capable of bringing to sharp focus the needs of the time, and producing an amazing amount of substantial assistance in the cause of religious and moral education.

Continuance of the REA's invaluable service to the cause for which it was founded and which it variably served, is the record of the next twenty-five years.

II

THROUGH TWENTY-FIVE YEARS WITH PROSPERITY, DEPRESSION AND WAR — 1923-1948

THE Religious Education Association was conceived in the wisdom which rises from a sense of urgent need and a diligent search by able pioneers for improvement. This did not occur in a time of depression or frustration but rather on a wave of enthusiasm.

The beginning was dramatic, the program was sweeping in its scope and the organization bulged with officers, committees and activities to cope with the complex task envisioned by the founders. In the forty-five years of its existence many changes have been wrought in the field of religious and moral education largely because of the stimulus received from the investigation and evaluation of ideologies and methodologies by the REA. Weathering two world wars and the great "depression," the Association continues its pioneering activity. It is our purpose here to note the principal events and developments during the past twenty-five years.

I. Policy

Although the policy of the Association has remained fundamentally the same since the beginning, it has been regularly and variously restated. Broadly, it has been to discover and serve needs in religious and moral education; and the program has been a consistent demonstration of this functional approach. As one of the "troublers of Israel," the Association's function has been "to stir around on the frontier of social issues, to think and talk and agitate." It is not an action group as such. As one member observed, "The Association's functions are perennial and its goals are flying goals."

"We are seeking with all that is in us," wrote Laird T. Hites ten years ago, "to develop a philosophy adequate to the needs of men and women who are religious educators in the larger sense, who are interested in developing wholesome religious personalities in

children, in youth, in adults — and in the social whole. In the midst of a rapidly evolving society, a developing science, a questioning of every standard that is old and authoritative, some group of fearless and penetrating minds must continue to formulate and reformulate that philosophy. They must work relentlessly. They must be free to criticize themselves and each other, and through joint effort to discover more truth."¹

The experience of the REA is evidence of the truth of the statement that "The interaction of good minds upon topics of common interest and vital concern is stimulating and rewarding." A platform for the expression of creative thought has been provided. Whereas many organizations dissipate much of their energy seeking to justify themselves or to run their machinery, the REA has had a minimum of such impediments and has not wanted them. Therefore the way has remained clear for an interfaith fellowship of persons who feel drawn together because of their interest in frontier problems of religious and moral education. Among its leaders abides the conviction that pioneering work is never finished as long as minds are alert and free.

Interfaith Fellowship

The REA has been interested in the enrichment of *all* education by those experiences that we call religious and in the enrichment of the religious life by that process we call education.

Introducing the issue of the Journal, July-August, 1945, in which appears the symposium on "The Community Life in America — Problem and Opportunity," Leo H. Honor wrote, "Catholics, Protestants and Jews have engaged in cooperative efforts in many areas of endeavor. Usually, however, such cooperative effort is made possible through each group's restraining itself from empha-

¹*Religious Education*. Vol. 33, p. 194.

sizing its distinctive outlook upon life and through its concentrating upon aspects of religion which are common to all religious groups, or else through the temporary lack of identification on the part of the cooperating individuals with the respective groups to which they belong. In the REA the three groups are carrying on a much more significant experiment in intergroup cooperation. Each group is encouraged to work with the others on a problem of common interest, while each group remains fully conscious of its own peculiar pattern of religious living. Unity is attained without any sacrifice of distinctiveness. What is more, the problem to which this common effort is directed pertains to the very field of human endeavor in respect to which the cooperating groups have differed in the past, and shall continue to differ in the future. This presents an experiment in democracy at the point of its highest significance."

II. *What Happened after Cope?*

Uncertainty characterized the Association following the death of Henry F. Cope upon whose shoulders had rested so much, perhaps too much, of the varied responsibilities of a full program. With no institutional or doctrinal axe to grind, the fellowship forged ahead. A temporary organization was set up long enough to focus invited objective criticism upon itself to determine its own worth and the need of its continuance. Uncertainty was then transferred into a new outlook and program.

The biennial report given by Benjamin S. Winchester in 1924 indicated (1) remarkable progress in religious organizations in local churches and in denominational and interdenominational agencies, religious education in the colleges, universities and theological seminaries; (2) surveys, experimentation and research; and (3) progress in religious education theory. The vital part played by the REA in effecting change and achievement justified its existence. However, no pioneering fellowship such as the REA could be content merely to live with its past.

"A Research Extraordinary" was launched

upon the suggestion of Dr. Cope who had written in 1922 to the Institute of Social and Religious Research asking for a grant. Research groups, the International Lessons Committee and the newly organized International Council of Religious Education cooperated. Twelve specialists in religious and general education and psychology with Chairman Ernest D. Burton began explorations. Research started at Teachers College, Columbia University in September, 1924. Hugh H. Hartshorne, then of the University of Southern California, and Mark A. May of Syracuse University produced their significant findings in *Studies in Deceit* (1928), *Studies in Service and Self Control* (1929), and *Studies in the Organization of Character* (1930). Such investigations of the detailed factors in the development of personality and character represent the persistent interest of the REA in the scientific approach as a truth-finding basis for religious and moral education.

This third decade was also marked by concern with preparation in world affairs: "a way of life in which every national group may expect to realize its own essential aspiration within a system of mutuality." Cooperating with various other agencies, the REA worked on (1) the integration of missionary education into the normal process of religious education; (2) the criticism of all literature to eliminate subtle appeals to social and national prejudice; (3) a more general acceptance by all religious bodies of the principles and policies currently avowed by leading exponents of the missionary enterprise, conserving religious devotion and eliminating partisanship; (5) a resolute effort to promote in each locality the study of such objectives as (a) principles and methods developing world-mindedness—helping teachers to see the implications for guiding children, youth and adults, (b) organizing the church school for world-mindedness to see the problems concretely, and (c) how to overcome factors which militate against world-mindedness.

Agreement was reached on the need of the following procedures: (1) to get down to the facts, (2) to teach the conception of society of the Judeo-Christian tradition, (3) to

work through homes, especially of the unchurched, (4) to secure actual participation in deeds of world-mindedness, (5) to make all possible contacts between children and foreigners, (6) to note honestly the unchristian attitudes of the Bible, especially in the Old Testament, and (7) to make every effort to improve attitudes of adults.

REA Investigates Itself and Moves Ahead

Had the REA outlived its usefulness? There was but one way to find out—get disinterested and expert judgment, because the future policy, as it had been in the past, was to be based upon the support of a cause, not the perpetuation of an organization per se. The Institute of Social and Religious Research made a thorough investigation (in 1926) and found the REA "a professional organization of high value, a forum of free discussion, a meeting place for educators of all faiths, a common ground for character education, and an opportunity for pioneer inquiry and experimentation." Following are the recommendations that the REA (1) continue as an independent organization for fellowship and service for the stimulation of experiments, surveys and research in the field of religious education; (2) to make such changes in policy and practice as better to adjust to needs, articulate activities with other agencies, adapt to interests prevailing or apt to prevail in the Association's membership; (3) to distinguish more clearly between religious education and all other education, especially with reference to emphases and foci; (4) to initiate cooperative inquiry in conjunction with other agencies to establish most effective relationships, and discover and effect maximum usefulness; (5) democratically determine major policies of REA by members to be executed by a genuinely representative Board of Directors through the staff and committee; (6) maintain independence, continuing the financial policy of depending on membership dues, special gifts, annual contributions, and receipts from publications. In other words, the investigation confirmed the established policies and program of the Association.

"We have not only reached a turning point

in our history, we have made the turn and are opening the throttle," wrote George A. Coe in June, 1926, in the *Journal*. Laird T. Hites had taken charge of research and publications. Dr. Joseph M. Artman, long time member of the Association, specialist with boys, professor of religious education in the University of Chicago, experienced director of field work, became general secretary, October, 1926. The income was to be doubled with the help of the Rockefeller and Carnegie funds, and the secretariat was to be increased.

New life, evidenced by intensive and extensive activity, seized the REA. Under the masterful guidance of Consulting Editor George A. Coe, the *Journal* improved steadily. The Editorial Committee included J. M. Artman, G. A. Coe, L. T. Hites, J. L. Lobingier and L. A. Weigle. Publications were extended to include five monographs on research projects, surveys and documentary source materials. Character inquiry was accepted as the most feasible approach to an understanding of the process of religious and moral education. With the cooperation of the Institute of Social and Religious Research, nation-wide leaders of religious and educational agencies and psychology research specialists were consulted. The research committee planned to gather reports and abstracts for further guidance and to bring together from time to time selected workers to discover needs and to call attention to persons and foundations having available funds for future projects. A new form of convention emerged at Philadelphia in 1928, a departure from formal conventions of previous years. It was informal, few speeches were made. Actual experience was the basis of the program. Seminar procedures were used with a steering committee guiding the sessions.

The *Journal*, *Religious Education*, reflected these experiences in its emphasis on such themes as psychology and religion, science and religion, religion in education and family controls, character education in the schools, leadership training, re-thinking the task of the church including missions. Sociologists, psychiatrists, librarians, religious educators held consultations and shared their experiences. In regional conference from Boston

and Baltimore to Los Angeles such critical studies as the philosophy of motivation based upon the experience of specialists (Jewish, Protestant and Roman Catholic) were made and reported. Results of seminar-convention procedures were published in the Journal and formed the basis of notable books.

The convention of 1933 at Cincinnati not only marked the completion of thirty years of REA history but was a well-reported interpretation of the emphases of this period. Herbert N. Shenton, then president, said that it was characterized by two dominant notes: (1) "a deep sense of responsibility for the discovery of ways and means of developing integrated and socialized personalities," and (2) "the problem of placing the knowledge in hand at the disposal of those who most needed it."

One is deeply impressed by the comprehensiveness and incisiveness of the "Syllabus for Preliminary exploration and discussion by Local Groups" as well as the "Outline for the Annual Meeting of the REA." Reports of "a review of the situation facing the forces of religious and moral education in relation to the present economic, political and international situation," the "contribution of moral and religious education to personal morale and personality development in a time of strain," and "appraising the effectiveness and improving the quality of moral and religious education throughout the home" indicate clearly the realistic and prophetic quality of the fellowship. Perhaps the greatest tragedy of all time is seen in the simultaneous effort of these pioneers exploring the "passage" to personal integrity, social welfare and international peace and order being systematically opposed by economic and political dictators who were preparing the seed bed for World War II.

III. *Rough Waters and a Rainbow*

The experience of the REA has been *decadal* but not *decadent*, moving somewhat in cycles of ten-year periods. During the "depression" of the thirties it struck rough waters, suffering as did other religious organizations because of inadequate financial support at a time when their services were

most needed. In 1934 General Secretary Artman received only a small part of his salary; and the indebtedness, which in normal times would not have been so formidable, at this time was relatively high and necessitated retrenchment.

Enthusiasm, largely stimulated by Dr. Artman, for character education led to the publication of *Character*. The Executive Committee had decided to change the Journal to a quarterly beginning with the June (1933) issue and in the fall to publish this second magazine "to interpret the work of leaders in moral and religious education, in popular, readable style, for the benefit of the thousands of intelligent laymen, pastors, school teachers, parent-teacher leaders, and the leaders in social service and the professions who do not at present read the more academic Journal."

Justification for the magazine *Character*, was based on the "steadily growing conviction, strengthened by contacts with ministers, parents, educators, social workers, school men, etc., that in the last analysis, their efforts are all in the direction of the development of character. Yet we found no single publication to which they could turn for help" (*Religious Education*, June, 1934). However, the economic waters were too rough for the debt-laden Association.

REA was in a crisis. Artman's resignation was accepted, effective June 30, 1935. With income greatly reduced the program must be curtailed. What now? Discontinue? "No," said the Rochester convention, because the historic function of the Association remained unchanged. Reorganized with Hugh H. Hartshorne as president, E. J. Chave as chairman of the Board and of the Executive Committee, H. S. Elliott as chairman of the Program Committee, and H. S. Dimock chairman of the Editorial Committee, the sails were set for voluntary leadership which helped the lightened vessel to weather the storm on a minimum budget to finance publications and small office expenditure. Here was proof of the adhesive strength of a strong, determined pioneering fellowship!

J. M. Artman had served the Association faithfully for nine years. Significant contribution, particularly in research projects and

the focus on character education, had been made to the cause. Recognizing that his primary interest lay in this direction, the REA decided to transfer all rights of ownership, editorial and financial responsibility for *Character* to Dr. Artman. REA retained its affiliate relationship with *Character* and agreed to mail *Character* to subscribers of *Religious Education* for a period of two years. The Journal was to resume as a quarterly, retaining its former emphasis. The library was sold to Central YMCA College, 19 La Salle Street, Chicago, with the understanding that it would be available as before to members of the Association. With \$24,000 indebtedness and money enough to publish only two issues of the Journal, the re-organized fellowship carried on. The faith as well as the strength of the fellowship endured.

Editorial Achievement

Through *Religious Education* the REA has succeeded in keeping central issues before its constituency. Constant expectancy has characterized the Journal and the meetings. Dr. E. J. Chave interpreted the program as having "little of the controversial, seldom any exploitation of the novel, but always a large measure of the critical and the vital." Scarcely an issue confronted by religious and moral education has escaped the scrutiny of the REA. Consequently the indexed volumes of the Journal provide invaluable information about current conditions, but its pages have also been luminous with prophecy.

Attention has been called to the emphasis on week-day religious education, education for world-mindedness and on research in character education in the third decade. It is also to be expected that such an alert group would diligently seek an understanding of the relation of religion to the social, economic and political situation and to suggest solutions. And, as may be expected now in light of recent experience, one finds in the regional seminars and general meetings more emphasis on the home and character education on all levels. Such problems as the philosophy of experimentalism and the tensions created by differences between progressive religious education and current theo-

logical concepts, the alcohol problem, and the relations of church and state.

Aware of changing conditions in Europe, as well as the influence of the socio-economic forces upon growing persons in America, much time was given as early as 1934 to the distinctive responsibility of religion operating through the educational agencies of the community in meeting social and individual problems. Effective use was made of the voluminous findings and two-volume report of "Recent Social Trends in the United States" prepared by the President's Research Committee in the Hoover administration. Such investigations led to focus upon "religious experience in an unstable world." By 1937, sharp contrasts between democracy and totalitarianism became more and more alarming. Studies of what happens to religion in these situations were carefully made. "Education and authority in the church and state" was the main topic of the year (1937). Especially notable were the discussions of the question, "What liberty does religion require?" by Shailer Mathews and Henry Smith Leiper as reported in the Journal in July, 1937. Thus, under voluntary leadership, the Journal became increasingly important as a medium of exchange of opinion and the sharing of experience.

Symposia, Syllabi, Book Reviews, Bibliographies

Much emphasis in the past ten years has been given to social, economic and political issues and their effects upon American morale. Character education continued to be an important frontier during the abnormal conditions precipitated by World War II. Consideration has been given to character education problems and opportunities for all levels of life from the elementary through university to adult education. Philosophical and theological problems have consumed a good share of the time and energy of the Association. Other investigations have been made in week-day religious education and the public schools, the changing community and the church, youth organizations and their programs, Biblical scholarship as related to the educational development of

children, youth and adults, psychology and its implications for religious development with the aid of psychiatry and personal counseling. More recently emphasis has been placed upon the *religiousness* of religious education with special consideration to this aspect of personality and character motivation, and to curriculum as guided and enriched experience. A survey of 320 articles, not including those dealing directly with the organization and policy of the REA in this period, shows a commendable balance in the treatment of themes in fifteen major fields, with perhaps too little consideration given to the need of adults' understanding the community approach in religious and moral education. One could, for example, turn to the issues of the Journal in 1948 for an understanding of the legal status of week-day religious education in the public schools and its far-reaching implications.

Reports of regional and general meetings through the years have provided reliable resource material on many vital issues confronted by the educational agencies of the Roman Catholic and Protestant churches and the Synagogue. Freedom has been allowed for side-by-side reports of widely divergent points of view. Particularly notable have been symposia which have appeared in from three to ten major articles on such themes as: religious resources of the college (1942); released time in New York City; youth work; the significance for religious education of psychiatry and psychology with emphasis on clinical methods in the training of ministers; the what, why and how of hymns; education in the post-war world (1943); the alcohol problem; community tensions and intercultural education; the family in transition; education for citizenship; character education in the church school (1944); education for the Christian ministry; religious education in rural America; religion and race in education; the community in America—problem and opportunity; visual education (1945); progress in week-day religious education; Biblical scholarship and religious education; intercultural comity; sources of vitality in the religious community; contributions of psychology to religious education (1946);

emotions in religious education; spiritual forces underlying the United Nations (1947; the family; consider the children; evangelism in the educational process; Labor and religious education; Religion in higher education (1948).

One of the most practical contributions have been useful syllabi prepared by Harrison S. Elliott on religious education and public education, religion in the the experiences of children and youth (1941). These and many other contributions have made it clear that religious education needs a theology, that there is a relevant theology and there are observable facts of experience where the theology and education meet.

Attention here should be called to that fact that every issue of *Religious Education* has included generous allowance of space for reviews of books in this and related fields by competent persons. These and briefer book notes add much to the resource value of the publication. Bibliographies have been published from time to time.

IV. *The Present Organization*

By Dr. Edward R. Bartlett, a member of the Association, it has been well stated that effective organization operates upon five cardinal principles: discovered need, unity, simplicity, flexibility and proper allocation of function. If one examines the forty-five years of REA history, he cannot help being favorably impressed by the fact that this Association has demonstrated these principles. REA began in response to the discovery of an urgent need. As a pioneering fellowship of leaders functional unity has prevailed. The organization has never carried excess baggage, shaping its organization and program to serve actual need with simplicity as its watchword. Changing conditions have demanded flexibility; and the Association has not been found wanting in this respect, keeping alert to vital issues and concentrating upon them. Responsibility in the work of the REA since 1934 has been upon the shoulders of able volunteers who have been on the front lines of our culture contributing from their specialized experiences through the regional and general meetings and

through the Journal—tested, valuable aids to the cause of religious and moral education.

Significant Contributions of the REA

(1) For forty-five years this volunteer, and now, interfaith Association of pioneers has been a clearing house for expert opinion based upon experience of leaders imbued with the scientific and ecumenical spirit.

(2) Avoiding duplication in its organization and program, the REA has kept on the frontiers, blazing trails in the discovery of principles and methods in progressive religious and moral education and keeping before the public the vital issues involved in the enrichment of education by religious experience and the enrichment of religion by the process of education.

(3) Free from institutional emphases and entanglements as well as from doctrinal and other sectarian or partisan bias, the Association has held the unique position of leadership in objective, friendly, reverent, constructive criticism by which the best interests of religious and moral education may be preserved and new pathways may be discovered.

What Now?

As long as the mind is alert and free, there remains a need of pioneers. Progress depends upon the sharing of experience and the exchange of expert opinion. The Religious Education Association, a voluntary fellowship of pioneers, continues to have a place for its consistent, functional approach and emphasis in behalf of continuous improvement of religious and moral education. The

responsibility is where it belongs—upon the interest and initiative of the members of the Association.

Never in the history of civilization has the need of religious education been more deeply felt or more widely recognized. Social change has been vastly accelerated. Tensions rising from age-old human weaknesses are sharp and persistent. New strategies for personal and group guidance, as well as global strategies, need to be discovered and implemented. Personality continues to be affected by its environment, constantly waiting for analysis and interpretation. An independent organization capable of objective investigation and unpartisan, prophetic guidance is needed. The date, therefore, of the REA with destiny will depend, as it has for forty-five years, upon pioneering insights, initiative and cooperative endeavor.

What an adventure could be had by some literary genius combining the prying inquisitiveness of a Socrates, the stimulating, penetrating dialogues of a David Hume, the analytical and pedagogical capacities of a progressive religious educator, the inspiring qualities of a prophetic preacher and the dramatic ability of a truly realistic novelist! He could walk through the decades with the publications of the REA, noting the realism, the concentrated purpose, the insights, analyses, forecasts, agitations, ideologies, and methodologies; and he could produce an epochal representation of twentieth century progress in religious and moral education. And perhaps he could awaken our world to the demands of the atomic age!

A CLEAR DECISION BY THE SUPREME COURT "declaring invalid any (weekday) system under which children required to attend public school under a mandatory school attendance law are in part relieved of their obligation if they undertake to participate in religious instruction even off public school premises," is being sought by eleven agencies in New York City sponsoring a suit jointly by Tessim Zorach, Protestant father of a child attending the public schools, and Mrs. Esta Gluck, Jewish mother of two public school children. Agencies participating are the American Civil Liberties Union, the United Parents As-

sociation, the Synagogue Council of America, the American Jewish Committee, the American Jewish Congress, B'nai B'rith, New York Society for Ethical Culture, and the National Community Relations Advisory Council. "This is the most important pending case involving released time and its final determination by the United States Court should supply the answer to the questions which some believe were left unanswered in the McCollum case," says Leo Pfeffer, Assistant Director of the Commission on Law and Social Action of the American Jewish Congress (Standard, 11/48).

Significant Evidence

ERNEST M. LIGON

Professor of Psychology, Union College

The purpose of this column is to keep religious educators abreast of relevant significant research in the general field of psychology. Its implications for methods and materials in religious education are clear. Religious educators may well take advantage of every new finding in scientific research.

All of these abstracts are from PSYCHOLOGICAL ABSTRACTS, and used by permission of that periodical. The abstract numbers are from the original journal. All of the abstracts given below are from Volume 22, 1948.

There have been a number of attitude studies reported in this column. It is the plan of the editor (of this column) to summarize these researches from time to time. They are among the most significant for the religious educator who hopes to make his work effective with youth.

2580. REMMERS, H. H., & WELTMAN, NAOMI. (Purdue, U., Lafayette, Ind.) ATTITUDE INTERRELATIONSHIPS OF YOUTH, THEIR PARENTS, AND THEIR TEACHERS. *J. soc. Psychol.*, 1947, 26, 61-68.—The Purdue Opinion Poll for Young People No. 7 was administered to 207 pupils in senior high school and to their parents and teachers with the following results: (1) there is a high correlation among members of a family with respect to the attitudes measured in this study; (2) the strength of the relationship depends to some extent upon the particular attitude; (3) older children tend to be less like their parents than younger children, and (4) children resemble their parents more than their teachers. These results point to the possibility of obtaining valid poll results using a high school sample instead of a more heterogeneous group.—G. A. Kimble.

The Kuder Preference Record is now being widely used in guidance circles. Such instruments can be applied wisely only with a clear knowledge of what they do and do not do, and how they do or do not do it. This study is illustrative of objective efforts in psychology to measure the characteristics of an instrument like this one.

2732. FOX, WILLIAM H. (Indiana U., Bloomington.) THE STABILITY OF MEASURED INTERESTS. *J. educ. Res.*, 1947, 41, 305-310.—The Kuder Preference Record was administered to 134 9th grade pupils. After an interval of 2 months, during which an intensive program of individual and group guidance was carried out, the testing was repeated. Correlations between initial and final tests of the interests measured by the Kuder ranged from .85 to .42 (median, .71) for boys; and from .85 to .54 (median, .81) for girls. The order of stability of interests for boys was: scientific, musical, artistic, mechanical, computational, social

service, clerical, literary, persuasive. For girls the order was: social service, literary, scientific, musical, artistic, clerical, computational, mechanical, persuasive.—M. Murphy.

The common parental assertion, "My child is just a normal child" is not very descriptive to the psychologist because of the many ways in which the term may be used. The definition used by Dr. Mowrer might well be adopted by all educators to give more specific meaning to the term. Note that it is a positive, to-be-achieved definition.

3696. MOWRER, O. H. (Harvard U., Cambridge, Mass.) WHAT IS NORMAL BEHAVIOR? In Pennington, L. A., & Berg, I. A., (22:3929), 17-46.—The problem of normality versus abnormality is discussed through the medium of a symposium. Definitions of the term "normality" as used in statistics, sociology, education, law, medicine, psychology, Freudian psychoanalysis, philosophy, theology, anthropology, and biology are presented by individual experts. The author concludes that an individual may be considered normal if he is successfully "able in his lifetime to assimilate the historically hard-won wisdom of society and to experience the fruits thereof." To the extent that he fails in this accomplishment, he is abnormal. This concept of normality, not being culture bound, takes cognizance of the culture-assimilation process and the struggle in which individuals in every society must participate to reach their relative level of adjustment. 41 references.—H. P. David.

Religious educators are among the worst sinners in their failure to test the validity of their methods. As a result, they use methods for generations which would have been quickly discarded if they had been tested. The habit of measurement would increase the effectiveness of religious education many fold.

3818. GAGNÉ, ROBERT M. (Connecticut Coll., New London.), FOSTER, HARRIET, & CROWLEY, MIRIAM E. THE MEASUREMENT OF TRANSFER OF TRAINING. *Psychol. Bull.*, 1948, 45, 97-130.—The article summarizes the methods used to give quantitative expression to meas-

ures of transfer of training. Six relatively distinct methods of measurement are discussed, together with the advantages and limitations of each. Criteria for transfer measures are mentioned, and each of the methods of measurement are considered. 136-item bibliography. — S. Ross.

Here is another study which has as much value to religious educators for its description of a practical method of measuring such a phenomenon as leadership as it has for the results obtained. The results are also interesting.

3919. VAN DUSEN, A. C. (Northwestern U., Evanston, Ill.) MEASURING LEADERSHIP ABILITY. *Personnel Psychol.*, 1948, 1, 67-79. The measurement and analysis of leadership ability was studied by means of a nominating technique. Two hundred and forty-five Boy Scouts named the three boys who would make the best patrol leaders and the three who would make the worst. Nominations were accompanied by reasons for selecting the nominees. Agreement as to the best and worst leaders averaged 60% in several groups. Analysis of the statements yielded the following tentative dimensions of leadership: (1) interest in and knowledge of scouting; (2) stimulates cooperations; (3) adaptable to others; (4) honest, trustworthy and good habits. "These standards are particularly useful since they are behavioral characteristics of people freely chosen by members of an organization as leaders whom they would actively support." — A. S. Thompson.

Non-directive therapy is rapidly becoming a vogue among counselors of all sorts. Dr. Rogers would probably be the first to suggest that it is not to be regarded as a universal cure for all counseling ills. This paper ought to help restore a balance in our use of both directive and non-directive techniques. A good counselor needs to master both and to know when to use them.

3976. MCKINNEY, FRED. (U. Missouri, Columbia.) DIRECTIVE TECHNIQUES. In Pennington, L. A., & Berg, I. A., (22:3929), 443-464. — Directive psychotherapy stems from both psychiatric practice and personnel guidance programs. The author states that directive techniques "are not incompatible with client-centered therapy" and that both have a unique role in the clinician's armamentarium. Direction is considered to be more of a guidance function rather than dominance or control of the patient. "The counselor must give the client only as much responsibility as he is able to assume." Case studies illustrate the importance of understanding the dynamics of total adjustment in the counseling situation. Diagnostic tools, interpretations, symptomatic treatment, re-education, bibliotherapy, expressive therapy, and environmental manipulations are discussed as forms of directive therapy. "The best counseling procedure is that which most appropriately utilizes the client's needs to understand himself and to satisfy effectively his motives at a stable and mature level." 28 references. — H. P. David.

The creation of new "projective" techniques is a common performance nowadays. All of them have merit. The fact is that all behavior is in a sense a projection of the behavior's personality. It is learning to do so under controlled conditions which gives it value in diagnosis and therapy.

3986. TOEMAN, ZERKA. (Psychodramatic Institute, New York.) THE "DOUBLE SITUATION" IN PSYCHODRAMA. *Sociatry*, 1948, 1, 436-446. — Psychodrama makes use of the therapeutic "double" — another actor acting out the scene at about the same time in about the same way. Thus the client's behavior is externalized. Two instances where this technique was used are discussed, and the dynamics of the general situation are analyzed. — R. B. Ammons.

In all the mass of studies being published on the use of the Rorschach test, too few are sufficiently quantitative to help us reach a more accurate evaluation of this technique. This is such a study and ought to be noted carefully before accepting the Rorschach as a cult.

4152. KURTZ, ALBERT K. (Pennsylvania State Coll., State College.) A RESEARCH TEST OF THE RORSCHACH TEST. *Personnel Psychol.*, 1948, 1, 41-51. — This study tested the value of the Rorschach test as a predictor of success as a life insurance sales manager. After regular scoring methods demonstrated no predictive value, Rorschach experts developed a special scoring system based on 42 very successful and 38 unsatisfactory sales managers. Application of the scoring system to a new group of managers revealed it to be useless. In contrast, success was predictable from personal history items. The article includes a summary of other studies using the Rorschach for selection purposes. — A. S. Thompson.

Here is an article with advice which all seminaries ought to consider. Probably pre-theological students ought to be encouraged to take such courses as undergraduates, since few seminaries can employ sufficient staffs in this area to do an efficient job.

4182. AULD, FRANK. (Yale U., New Haven, Conn.) SET THYSELF FIRST IN A PSYCHOLOGY CLASS. *Motive*, 1948, 8 (8), 16. — Students preparing for religious work are becoming more aware of their need for psychological training, but educators have done little to meet this need. Pre-theological students should take college courses in mental hygiene, psychology of personality, and child psychology. Psychological training may aid the student in: (1) attaining a less moralistic attitude toward others, and (2) handling his own personal problems more effectively. — B. F. Auld.

This study is of value to religious educators especially because it reveals an objective method which can be used by anyone and

reveals some significant results. It is suitable for exploratory investigations to which later more rigorous methods can be added.

4327. AUSTIN, MARY C., & THOMPSON, GEORGE G. (*Syracuse U., N. Y.*) CHILDREN'S FRIENDSHIPS: A STUDY OF THE BASES ON WHICH CHILDREN SELECT AND REJECT THEIR BEST FRIENDS. *J. educ. Psychol.*, 1948, 39, 101-116. — Children in the sixth grade were asked to write the names of their 3 best friends and their reasons for choosing them. Later they were again asked to indicate their best friends and to give reasons for any changes in the later lists. Over a 2-week period, 40% made no changes, 38% made one change, 16% made two changes and the rest changed all 3 of their best friends. The reasons expressed fell predominantly into the category of personality characteristics, but propinquity and similarity of interests were also occasional factors. — E. B. Mallory.

There is no apparent evidence of objective methods being used in the preparation of this paper, but it does serve to impress upon teachers the other ways in which they can influence children besides information imparted. Even in religious education some teachers seem to consider the statement of facts their only responsibility.

4331. HYMES, JAMES L., JR. (*State Teachers Coll., New Paltz, N. Y.*) A POUND OF PREVENTION; HOW TEACHERS CAN MEET THE EMOTIONAL NEEDS OF YOUNG CHILDREN. New York: Teachers Service Committee, Caroline Zachry Institute, 1947. 63 p. 25c. — If teachers have a faith in children and an understanding of their behavior they can use their daily school programs in giving to children the four boosters they need: friendliness from the teacher, freedom to express their feelings, achieving a sense of belonging, and a "chance to learn, to give, to succeed." This pamphlet in simple words and concrete example attempts to show how the emotional needs of children can be met. — R. E. Brown.

This is another objective study describing reactions of adolescents in another social culture. Comparing such data as these with similar materials from our own youth ought to have considerable interest for those whose interest concerns the environment as does religious education.

4333. KAMEL, MAHER. EVALUATIONS OF ADOLESCENT PERSONALITY BY ADOLESCENTS AND ADULTS. *Egypt. J. Psychol.*, 1947, 3, 33-54, 147-152 (No. 1, 7-12): — A sample of 468 boys and 246 girls attending secondary schools in various regions of Egypt were asked to rate their classmates on 44 traits. Reliability of the ratings was determined by repeating the rating at a later date. Agreement between the two ratings was 96% for boys and 94% for girls. Three teachers also rated some of the pupils. The average correlation coefficient for teacher-pupil ratings was .82 for boys and .19 for girls. Results indicate that in boys from age 14 to 18 there is a decrease in desire to serve society, and an increase in interest in social life, aggressive behavior, daydreaming, frankness, materialism, and care for appearance. For girls in the same age range there is an increase in social interest, talkativeness, frankness, and care for personal appearance, and a loss of interest in gymnastics and religion. Arabic; English translation pp. 147-152. — G. S. Speer.

The reader will need to go to the original article to get the findings of this interesting study. The abstract is quite inadequate. It is the type of study, however, which very much needs to replace subjective opinion in religious education.

4336. PELLER, LILI E. (*College of the City of New York.*) CHARACTER DEVELOPMENT IN NURSERY SCHOOL. *Ment. Hyg., N. Y.* 1948, 32, 177-202. — Reviewed in this discussion are the psychology of tattling among preschool children, the immense prestige of age for status within preschool groups, and the relationships of siblings in preschool groups, in which reactions of 16 pairs of siblings are described to illustrate possessive, protective, submissive and other patterns of behavior. — W. L. Wilkins.

The old age problem is coming rapidly to the fore. Religious educators need to give it serious consideration and ought to bring together all the objective evidence they can find with which to evaluate its problems.

4340. CLOSE, KATHRYN. GRANDPA WANTS TO WORK. *Survey Graphic*, 1948, 37, 288-292. — The postwar trends in industrial attitudes toward the aged worker indicate an increasing disinclination to hire, or even to retain, older employees. The author briefly describes various efforts to solve the problem of the older worker by individual industries. — C. M. Louttit.

A SIGNIFICANT EVENT

ERNEST M. LIGON

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On December 17 a letter came to my desk enclosing a check for seventy-five thousand dollars as the first of five annual installments on a total gift of three hundred and seventy-five thousand dollars. The Union College Character Research Project for which the gift was made now enters a new era. We shall be able to do far more thoroughly the tasks which we have already undertaken.

Additional graduate and research fellowships will be open to theological, educational and psychological students, who wish both to master the techniques of this type of Project and to contribute to its development. At least three research psychologists will be added to the staff. One of them will be in charge of the statistical analysis of the vast store of data being gathered in connection with our work. A source psychologist will have the responsibility of keeping the entire staff aware of all relevant findings in the field of psychology and other related fields. A third will be an educational psychologist, whose job it will be to help us apply our methods in the field of secular education. Only exploratory work has been done thus far in this area.

The staff which has to do with curriculum building will be added to, as will the staff concerned directly with our YMCA program. More editorial assistance will be secured for making our printed materials more effective. Our workshops and other training programs will be enlarged and strengthened. Our publishing program will be speeded up to a greatly accelerated rate. This is only a partial picture of the research made possible by this generous gift, probably the largest ever made for the specific purpose of character research.

It is appropriate that this news item be related to the column, SIGNIFICANT EVIDENCE. The principle used in the Character Research Project which was most influential in bringing about the decision of the Foundation (which wishes to remain anonymous) to make this appropriation is the devotion of the Project to measurement. The day will come in all fields of education, including religious education, when it will seem absurd to set forth methods or materials without first stating clearly the objectives sought and creating measuring instruments for evaluating their effectiveness in achieving these objectives. The Union College Character Research Project must inevitably make many contributions to SIGNIFICANT EVIDENCE in the years ahead, because of this characteristic of its research. It is the sincere hope of all of us engaged in it that all those engaged in similar projects will also use the scientific method and that all of us can so integrate our efforts that we can really bring about a greater generation.

If any of the readers of this journal have suggestions to make concerning persons who ought to be considered as additions to our staff, they ought to write to

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BOOK REVIEWS

MARCUS BACH, *Report to Protestants: A Personal Investigation of the Weakness, Need, Vision, and Great Potential of Protestants Today*. Indianapolis: The Bobbs-Merrill Company. pp. 277. \$3.00.

The author of this book has united his voice to the swelling chorus of those who are bemoaning the present divided state of American Protestantism. Harry Hanson, than whom there is no better judge of an interesting book, has characterized this volume "as exciting as an adventure story and as moving as an emotional novel." And certainly here is a new way of presenting Protestantism's number one problem. As the title indicates this is a report of the author's own experiences in trying to do something about Protestantism's greatest weakness. The story begins,—and one surmises that it is at least partially a fictionalized story,—when the author, educated as Reformed minister, becomes the pastor of an Evangelical (Synod) Church in the little Kansas town of Fairfield. There are two Protestant churches in the town, the other a Baptist congregation, while at the edge of the village is a Catholic Church. Almost at once the two young Protestant ministers began to seek ways of uniting the two congregations, but, it strikes this reviewer, that these attempts at union were made on a very flimsy basis. There was no effort made to educate their people as to the historic roots of division, and as a consequence, instead of uniting the churches the young minister of the Reformed Church lost his job. The story of the Fairfield experiment occupies nearly half the book, but throughout the remainder of the volume the author harks back to the Fairfield story as typical of the barriers which stand in the way of Protestant union.

His Fairfield experience started the author on a religious quest which took him first into a Pentecostal group where he was led to seek the gift of the Holy Ghost. Here he met many sincere Christians whose lives had been transformed by their mystical experience and were now "laying the robe of Christian friendliness around the shoulders of many a Protestant prodigal" like himself. When he tried to preach his new found "full gospel" in his brother's Reformed Church in Wichita it met a frigid reception and he went back to his new found friends questioning the adequacy of their emphasis upon "the baptism of the Holy Ghost." The author now starts upon a nation-wide study of the cults—Christian Science, Unity, the Four-square Gospel, the Mighty I Am,—and numerous others, out of which came the author's previous study of ten Sects and Cults in America entitled *They Have Found a Faith*. The book closes with two chapters, one on "Roman Catholicism in the United States" and the growing anti-Catholic sentiment rapidly gaining headway in the country, and a final chapter entitled "The Present Challenge."

The author is a member of the staff of the School of Religion at Iowa City, in itself an interesting

experiment in denominational cooperation at the seat of a great State University.

A book so full of interesting facts needs an index.—*William W. Sweet*, Perkins School of Theology, Southern Methodist University.

* * *

DAVID RODNICK, *Postwar Germans: An Anthropologist's Account*, Yale University Press, 1948, 233 pages, \$3.75.

An understanding of German behavior today requires a knowledge of the physical and sociological conditions under which Germans are now living. This report is based on five months of field work in central and northeastern Hesse by an American anthropologist, ably assisted by his wife, as part of their duties with the Information Control Division of the Office of Military Government in the period December, 1945 to June, 1946. It is not presented as a final, comprehensive study of the German people, but rather as a preliminary survey of human motivation and culturally learned behavior among German Protestants in a particular area. Rodnick points out that the cultural patterns of Catholic southern Germany may differ considerably from those he describes.

About 1,500 Germans of both sexes and all ages and classes were observed or questioned. Personal interviews lasting at least three hours each were held with 151 individuals. It is interesting to note that 110 of these 151 individuals were in sympathy with the Nazi party program between 1933 and 1942, but that most of them lost interest in the Nazis after 1942 when it seemed that the war was lost. Only 10 of this group had been anti-Nazi throughout the years 1933-1945, and only six of these "could be termed democratic in any broad humanitarian sense." Nearly 400 young people were questioned at various discussion meetings, 25 classrooms were visited, youth group meetings were attended, questionnaires were distributed to 278 children of 12 to 19, and 125 boys and girls between 10 and 20 wrote essays on the future of Germany. Also, as part of the study, homes, kindergartens, orphan homes, refugee barracks, playgrounds, public gatherings, political meetings, movies, and concerts came under observation.

The chapter on the German class structure is illuminating and causes one to wonder about the future of democracy in Germany. Much attention is given to the viewpoints, desires, and plans of German youth, and there is an interesting discussion of marriage and the family. Members of various parties (Christian Democrats and Liberal Democrats on the right, Social Democrats and Communists on the left) are quoted and their attitudes, especially those concerning the future, are analyzed.

The key words in this work are: deprivation, frustration, aggressiveness, hostility, compensation, pessimism, escapism, opportunism, nationalism, authoritarianism, hierarchy of status, and dominance.

Rodnick has produced an objective, clear-headed study which is worthy of careful consideration by all who are interested in post-war Germany.—*George E. Simpson*, Professor of Sociology, Oberlin College.

RAYMOND B. JOHNSON, *What is Happening in Religious Education*, Beacon Press, 88 pages, paper, \$1.50.

A liberal view by a layman of what he considers the new movement in religious education. Professional religious educators will not find much new in this book. It is refreshing, however, to see the assumptions of our modern approach championed in such a vigorous (though necessarily sketchy) fashion.—*R. A. Smith*, Department of Philosophy and Religion, Greensboro College.

WILLIAM ERNEST HOCKING, BRAND BLANSHARD, CHARLES WILLIAM HENDEL, JOHN HERMAN RANDALL, JR. *Preface to Philosophy: Textbook*, New York, The Macmillan Co., 1946. 504 pages. \$3.00.

ROSS EARLE HOOPLE, RAYMOND FRANK PIPER, WILLIAM PEARSON TOLLEY. *Preface to Philosophy: Book of Readings*, New York, The Macmillan Co., 1946. 498 pages. \$3.00.

This work is outstanding as an introduction to philosophy in that it gives religion the position it deserves in the formation of a personal philosophy. No less than one hundred and fourteen pages of the Textbook are devoted expressly to the meaning of religion for man; while the opening chapter, consisting of ninety-seven pages, deals with the nature of man, and the closing chapter, consisting of ninety-two pages, deals with the acquisition of a world-view—both essential to any understanding of religion. It has obviously been planned by religious philosophers intent on giving students a coherent, positive philosophy of life incorporating the values commonly recognized as religious.

While the dominant philosophical note is Idealist, the arguments, in the main, have cogency for other schools of thought. The argument for purpose as a category of explanation superior to causation should help the scientifically-minded student escape the morass of extreme psychological determinism. The chapters on ethics are straightforward. The treatment of conscience, however, could have been stronger had it taken into consideration the insights of modern psychiatry. The chapter on religion is a realistic and comprehensive masterpiece, even though its treatment of transcendence hardly does justice to the conception of God embodied in the creeds and rituals of Christianity. The conclusions of the final chapter are based on an Idealist epistemology and will carry conviction only to those who can accept its premises. The functional definition of the soul in the first chapter has particular significance for religious education.

The Textbook is singularly free from the specialized vocabulary of the professional philosopher. The sentence structure is uncomplicated and straightforward. Paragraphs are short. Sections are numbered and their contents clearly indicated by succinct titles. The print is large enough to obviate eye-strain. The result is an ease in the

mechanics of reading and in the assimilation of the meaning that one does not usually associate with textbooks in philosophy.

The Readings draws from the whole range of pertinent literature. The classical philosophers are well represented; but they are not alone. Modern, even contemporary, writers, whether philosophers or not, are drawn on for their exposition of significant points of view. The sacred literatures of both East and West are used freely. The selections are refreshing and readable. They share the shortcomings of all selections; they have lost some of the fullness of meaning they had in their original context.—*J. Howard Howson*, Professor of Religion, Vassar College.

SAADIA GAON. *Book of Beliefs and Opinions*, translated from the Arabic and the Hebrew by Samuel Rosenblatt. Yale Judaica Series, Vol. I, Yale University Press, New Haven, Conn., 1948. xxxii 496 pages. \$5.

Rabbi Saadia (882-942), Gaon (Excellency; head) of the great Babylonian Jewish academy at Sura from 928 to his death, towered high above his contemporaries and left an indelible impression upon subsequent Jewish generations. Although he wrote extensively in other fields of Jewish religious culture, his chief work was the philosophical treatise here under consideration. It was the first work in philosophy by a Jew since Philo, some 800 years previously. In form and in the nature of the problems treated Saadia followed the Muslim thinkers of his day. His object was to dispel the ignorance of Jewish thought prevalent among his fellow Jews and refute the false conclusions they harbored regarding Jewish teaching on such subjects as Creation, God's unity, man's freedom of will, resurrection, the Messiah, and the like.

Saadia wrote his book in Arabic. About 250 years later, it was translated into Hebrew, and not until 1845, inadequately, into German. Although a number of treatises have appeared on the subject since then, especially in connection with the thousandth anniversary of Saadia's death, this is the first time that we have a complete and authoritative translation into a Western language.

Dr. Rosenblatt's achievement is remarkable indeed. With the help of the medieval Hebrew translation, he has rendered the Arabic into an easy-flowing English. One can readily imagine what difficulties he met in finding the proper translation for the theological and philosophical terms. That he found them successfully is clear from the lucidity with which he makes Saadia speak. His is a creative translation. At long last, Saadia's thought is made available to all interested in seeing how the Jewish theologian-philosopher defended his faith.

The editors of Yale Judaica Series are to be congratulated on this auspicious beginning.—*Solomon Grael*, Editor, the Jewish Publication Society of America, Philadelphia, Pa.

College Reading and Religion. Yale University Press. 345 pages. \$5.00.

Do college reading materials give a fair presentation of religion? Such is the question analyzed by the Edward W. Hazen Foundation in which an interracial and interfaith council of nine

persons, with Donald P. Cottrell of Ohio State University as chairman, organized a survey. Thirteen eminent scholars were selected to investigate the question in their respective fields of History of Philosophy, Problems of Philosophy, Psychology, Psychiatry, History and Philosophy of Education, English Literature, Music, European History, Economics, Sociology, Cultural Anthropology, Physical Sciences, and Biological Sciences. Each scholar in his own field analyzes various textbooks, spreads quotations from the texts, and determines the concern, indifference, or hostility of various authors.

In the inquiry these specific questions were in the minds of the investigators: (1) Are college disciplines neglecting religion? (2) Is there hostility to religion in college classrooms? (3) Does contemporary materialism carry religious hostility? (4) Do reading materials chosen show sectarian bias? (5) Do reading lists confuse or minimize adequate conceptions of religion? Some of the results found implied the following: (1) College students neglect reading and study in the field of religion. (2) Some texts are hostile. (3) Other texts see little relation between religion and the other basic issues of the world. (4) Method of thought in all areas of study seems similar. If various scholars from diverse fields would recognize this common approach to truth, it would quell the apparent conflict between religious education and other phases of education.

Here is an excellent book for teachers to use for appreciating bibliographies in particular fields; a most useful analysis for deans and college presidents to study; an unusual book in general for religious educators to peruse in order to understand the breadth of their field and the interrelation of religion with all knowledge.—*Thomas S. Kepler*, Professor of New Testament, Graduate School of Theology, Oberlin College.



WILLIAM ALVA GIFFORD. *The Story of the Faith; a Survey of Christian History for the Undogmatic.* New York: The Macmillan Co. 1946. 622 pages. \$5.00.

The story begins, in Professor Gifford's recital, with the origins of the Hebrew people. Through more than a hundred pages it traces the growth of Israel's religious experience and the development of the Christian community, as recorded in the Bible. Then moving westward it carries the reader onward through the time when the Church "came to terms with the world", through the rise and evolution of western Christianity, and so at length to the present, which for the author constitutes a "valley of decision."

Professor Gifford is himself conscious of an obvious criticism that he gives practically no attention to the eastward spread of the Church, either in ancient or in modern times. His answer lies in the immensity of the subject: "the historian who labors to be more inclusive, while keeping to one volume, ends by writing an ecclesiastical dictionary." The comment is valid. Yet one must wish that he had chosen to begin at the close of the Biblical period and employ the space thus saved in a survey of the great story of the eastern churches. It would have enhanced the already high worth of his volume, for it is serious loss that most Christians are densely

ignorant of the course of Christianity in Egypt, in Syria, and far across the mass of Asia, and are in little better situation relative to eastern Europe.

But his chosen task Professor Gifford has discharged with distinction. He has given us a highly readable book; its limpid style and sustained interest, make it a book that merits general reading.

The conclusion, dealing as it does with the problems and outlook of the present, is of especial interest. Professor Gifford is not lacking in respect for catholic Christianity, yet he is convinced of the inadequacies of the Roman church. Notwithstanding its pomp, its political power, and its recent boasts of accretion through "conversion," it "can minister to humanity only in a way outmoded," and "its divorce from life may be complete a hundred years from now." Equally the future is not with fundamentalism. But liberal Protestantism has passed through the uncertainties imposed by modern thought and in particular the confusion entailed in the new understanding of the nature of the Bible. It is regaining the comprehensiveness lost at the Reformation; it is finding new relevance in the Ecumenical movement. But it stands in need of a simplification like that of the Reformation, which will recall it to the gospel "sense of unity with God and a moral strength unshakable." "Until then one cannot wisely expect too much of the churches."—*William A. Irwin*, Department of Oriental Languages and Literatures, University of Chicago.



RALPH SADLER MEADOWCROFT, *Postlude to Skepticism.* Cloister Press, 238 pages, \$2.50.

This well-written and thought provoking book reviews the skeptical temper of the past several decades, tracing its sources and analyzing its consequences. This modern skepticism is described as a philosophy of negation, having its roots in the secularization of man. Being premised on mechanistic materialism, it is agnostic toward spiritual realities, it is homocentric, and it is rationalistic (with a reason that is artificial and arbitrary since it is born of man's desire to adjust himself to his world). Such a creed, the author maintains, is now recognized, even by its own exponents, as inadequate and ineffective; and hence the opportunity is ready-made for a revival of religious faith and intelligence. The balance of the book attempts a reconstruction of such intelligent faith within a scientifically oriented world. The author grapples with such problems as that of the personality of God, of the nature of evil, and of the establishment of the Kingdom in the world with such philosophic acumen and practical wisdom as to make challenging and rewarding reading for anyone anxious for a satisfactory "postlude to skepticism."—*Lucius Garvin*, Professor of Philosophy, Oberlin College.



I. H. RUBENSTEIN. *Contemporary Religious Jurisprudence.* The Waldain Press, 1948.

All jurisprudence is deeply rooted in religion. "Religious jurisprudence" indicates that the treatise would deal with the relation of law to religion. The treatise is divided into three chapters, to wit, Fortune Telling, Faith Healing, and Pacifism, all of which the author points out may be frauds upon religion or the basis of acts committed under the

guise of religious practice. There are other types of occult performances as well as other and legitimate practices and subjects which the reader would expect to find in a book bearing this title. Inasmuch as the scope of the work is limited to the three subjects, the book would appear to be unwisely named, in that the reader may be disappointed in finding the work to be so narrowly limited.

The author is a lawyer and has prepared a brief of the law as it applies to Fortune Telling, Faith Healing, and Pacifism. It is replete with notes of authorities and copiously illustrated with actual cases taken from what would appear to be a laborious and exhaustive search and study of the law books on those three subjects. The author succeeds in proving that the First Amendment to the Constitution of the United States (Religious Freedom) does not provide anyone with the right to commit a criminal offense under the guise of religion. Faith healing, he shows, if performed under the rite of a non-commercial, organized religion, is exempt from the penal provisions of medical practice acts. He shows that the law and the courts take the position that insofar as genuine, organized religion conflicts with the law of the land, that religion is paramount, except where ordinary prudence suggests medical services; and, that insofar as the law conflicts with fraud and illegal practices performed under the guise of religion, the law prevails.—*W. Albert Ramey, Clearfield, Pennsylvania.*

J. THEODORE MUELLER. *Great Missionaries to the Orient*. Zondervan Publishing House. Grand Rapids, Michigan. 1948. \$1.50.

BASIL MILLER. *J. Hudson Taylor*. Zondervan Publishing House, Grand Rapids, Michigan. 1948. \$1.50.

LESTER F. SUMRALL. *50,000 Miles of Missionary Miracles*. Pinebrook Book Club. E. Stroudsburg, Pa. 1948. \$2.00. (Another Zondervan Book).

FRANK S. MEAD. *On Our Own Doorstep*. Friendship Press. New York. 1948. \$2.00.

These four books in the missionary educational field all aim to inspire Christian interest in peoples with whom we have increasingly to deal.

The first three are written in the evangelical tradition of nineteenth century missions. Mueller's aim is to reveal through lives of missionaries and nationals "the wonderful works of grace which God has wrought" in Japan, Korea and Formosa. In *J. Hudson Taylor* we have a popular retelling of the remarkable career of the founder of the China Inland Mission. Sumrall's volume consists of brief sketches of impressions by a young evangelist and his wife traveling and preaching throughout the West Indies and South America. In all three the style is that of edifying narrative.

The fourth book belongs to the series sponsored by the Missionary Education Movement. Mead is no less interested in missionary folks as "the human hand of God," but he recognizes the need to understand conditioning factors in the environment of their efforts in the twentieth century. Graphically he portrays international and social problems in Hawaii, Alaska, Panama Canal Zone, the Virgin Islands, and Puerto Rico. Appended questions and

a selected reading list add to the book's value for study. The effect of the whole is to arouse constructive interest in the peoples within the orbit of our nation's immediate influence. For either youth or adult study groups it can be recommended.—*Clarence H. Hamilton, Professor of the History and Philosophy of Religion and Christian Missions, Graduate School of Theology, Oberlin College.*

J. NEAL HUGHLEY. *Trends in Protestant Social Idealism*. New York: King's Crown Press, 1948. Pp. xiv and 184. \$3.00.

The passing of Walter Rauschenbusch during World War I brought to a close an important period of social Christianity in American Protestantism. In the thirty subsequent years another distinctive period has been rounded out, one in which significant divergencies and conflicts within social Christianity have become increasingly evident. Another generation of writers and evangelists and executives has come almost to an end. Dr. Hughley has written clearly, accurately, and analytically concerning the thought of six outstanding social idealists most of whose work has been done since the close of World War I: E. Stanley Jones, Charles A. Ellwood, Francis J. McConnell, Kirby Page, Harry F. Ward, and Reinhold Niebuhr.

This is an important book for two reasons: It is highly informative to the general reader and for the student of social thought, and secondly, it sets forth in bold relief some of the crucial issues confronting Christian social action. We may examine these two aspects of the book briefly.

Chapter I deals with "Heritage of the Social Gospel." Dr. Hughley uses the term "social gospel" inseparably from the idea of "social gospel idealism," a movement with a theological orientation quite different from that known today as "neo-orthodoxy." The era of social gospel idealism is historically associated, he says, with liberal theology and extends from about 1850 to World War I, which war provided "the initial shock to this gospel-of-progress outlook." He attempts to correct the one-sided and artificial historical emphases allegedly made by Dombrowski and Hopkins. As over against the latter, who regarded the official endorsement of the social gospel movement in the first decades of the twentieth century as the full maturity of the movement, Hughley states that one "can build a plausible case for the cynical conclusion that the official acceptance of social gospel idealism, while certainly not an act of hypocrisy, was at least in some respects the degeneration of a magnificent hope" (p. 7).

Against the background of a respectable, established, formalized, creedalized, and institutionalized program of the social gospel idealism the author sketches the movement which he calls Neo-Protestantism. This he barely introduces in the opening essay, but he continues the discussion in Chapter 8, which he calls "Neo-Protestantism vs. Social Gospel Idealism." The intervening six chapters deal with individual men, but they could all be omitted so far as the main theses of the book are concerned. The author creates a doubtful social gospel stereotype with the following dominant features: (a) a strong belief in the inherent ethical, religious and intellectual capacity of man, (2) a conception of God which majored in the creed

of immanence, minored in transcendence, (3) a gospel tied to faith in the Christian worth of "progressive" social institutions, organizations, movements, enterprises. The crucial question is whether the author is fully fair to the richness and depth of the movement. The reviewer does not accept as historical fact the statement that "the prevailing temper was to think of social and ethical values as the full content of that which was significant in the Christian religion" (p. 145). It is incomprehensible that the above generalization should be leveled at E. Stanley Jones, Kirby Page, and Francis J. McConnell as it explicitly is. Equally erroneous is the allegation: "Religion to them is first and foremost an instrument of cultural change. All else is secondary to this central function, even when personal redemption is taken into account" (p. 145).

In contrast to this conception the new orientation of Neo-Protestantism endeavors to do four things: "to apply the practical ethical idealism inherited from liberal religion, to restore the theological depth of historic Christianity, to lift the church once more to a unique function in society, and to fuse these objectives into a body of principles which give Christianity both a relevance to the social struggle and a transcendence over secularism" (p. 154). It is well to have these emphases lifted up to view, but it is not well to note them in such a way as to imply their essential absence from the greatest writings of the representative social gospel idealists.

Space does not permit much comment on the essays dealing with individual men. The essays show careful analytical work, though the bias of the writer is everywhere apparent. The presentation of Niebuhr's work is unusually good; indeed, it is the best short essay on this phase of his thought which the reviewer has read. Less may be said for his treatment of Page and McConnell.

The former is charged with embarrassing inconsistencies and tautologies when the real situation seems to be that Dr. Hughley simply does not agree with Page's democratic, pacifistic socialism. The author does not seem to make any systematic head or tail out of the writings of Francis J. McConnell and he is treated with a bit of condescension in the following: "We must not overlook the fact that here and there elements of sober skepticism about men and institutions creep into McConnell's expositions" (p. 69). If Dr. Hughley had taken the trouble to read the philosophical and theological writings of the Bishop and had related them to his social ethics (as was so well done in the case of Niebuhr's works), he might have understood the McConnell point of view better. As it is, he fails to find the metaphysical root of McConnell's realism. Some of the latter's important works are not even mentioned in what is a generally good bibliography.—*Walter G. Muelder*, Dean, School of Theology, Boston University.

DAVID EDGAR LINDSTROM. *American Farmer and Rural Organizations*. Champaign, Illinois: The Garrard Press, 1948. Pp. 446.

Dr. Lindstrom's book documents the social concern of the American farmer. It might be subtitled "A Social Gospel for American Farm Life." After a short introductory section of definitions, it

develops and describes in some 120 pages the historical background of American farmer movements. Those of us who are familiar with the modern Grange, for example, will be surprised to discover the radical character of its early beginnings and humbled to realize our debt for present social controls to its pioneering propaganda, organization, and political pressure. Many of us will be startled to learn that the farmer as an organized influence in politics antedates considerably our modern Farm Bloc.

On this historical foundation Dr. Lindstrom then proceeds to a description and analysis of current farmer movements. Nowhere else, so far as I know, can this information be found in a single volume. Dr. Lindstrom is sympathetic, indeed he is a personal friend of many if not most of the leaders about whom he writes, and he shares their convictions and dreams. But he is always careful to set their programs and actions in the broader framework of dispassionate economic and social analysis. If you want to see the Grange, the Farm Bureau, the Farmers' Union, the farmer co-ops, and the government agencies in action, then turn to these pages. Short sections on the theory of social organization and the place of agriculture in the national economy complete the book.

In summary, this is the only book of its kind in the field. It is also a very good book. It should find its place on the reference shelf of every church executive who deals with rural people. Rural preachers, who are themselves active in and with the organizations described, do not need to be told how useful this book will prove to be to them.—*Rockwell C. Smith*, Professor of Rural Church Administration and Sociology, Garrett Biblical Institute.

✻ ✻ ✻
The Song of Songs. Translated and interpreted as a dramatic poem by Leroy Waterman. Univ. of Michigan Press, 1948. Pp. 88. \$2.00.

Professor Waterman regards the Song of Songs as a single literary unit. He identifies the maiden with the Shunammite of 1 Kings 1-2 and holds that the Song can be used as a supplementary historical source for court happenings in the beginning of Solomon's reign. As originally written it portrayed a young shepherd girl of northern Israel who attracted the attention of the ladies of David's court while they were searching for the fairest maiden in the kingdom to nurse the aged king. Brought to Jerusalem in this capacity she served David faithfully, but after his death became alarmed by Adonijah's request for her hand. Longing for her absent lover, Dodai, a shepherd of her native village, she resisted the advances of Solomon and succeeded in gaining her freedom, returning home to join her lover. During her stay in the palace she had conversations with the ladies of Solomon's harem, to whom she confided her dreams and longings. The object of the northern author was to picture Solomon as rejected by a shepherd girl, and so discredit him. A later Judaic editor tried to rehabilitate Solomon by making him the hero. To do this, he transposed 3:6-4:6, which originally stood between 1:1 and 1:2, to their present position, thus obscuring the meaning of the whole poem. Professor Waterman, who is keenly alive to the matchless beauty of the Song,

gives his own excellent translation, punctuated by interpretative paragraph headings. Textual and critical notes conclude the little volume. His reasoning seems in places somewhat forced, and his reconstruction of the historical situation requires a number of interwoven hypotheses for which real proof is hardly possible. But he has developed his theory with much ingenuity, and his attractive presentation is marked by depth and delicacy of feeling. — *Fleming James*, New Haven Conn.

✻ ✻ ✻
BASIL MILLER. *Wilfred Grenfell*. Zondervan Publishing House, Grand Rapids, Michigan, 1948. \$1.00.

This is another in the line of biographies of Christian leaders which Mr. Miller has given us. They are scarcely adequate, however, to deserve the name "biography." This is a book of 120 pages, dealing very lightly with the serious currents in such a life. For study classes in those Churches where the membership is not college trained, and for High School age groups in the non-collegiate courses, this would afford a reading basis for instruction. The vocabulary is in the romantic tradition, the style has clarity and simplicity. One may also commend the chronological movement, so necessary in biography, and the imaginative chapter headings, which serve so well to fasten attention where it should be.

This reviewer is not of the opinion that guidance from God comes as easily as this book indicates, and he is not convinced that young people should be led to believe it to be so. This is clearly not meant to be a definitive biography, but a propaganda biography. The latter are justifiable, but not in quite so naive and pious a way. — *Edwin P. Booth*, Professor of Church History and Biography, School of Theology, Boston University.

✻ ✻ ✻
LYMAN BRYSON. *Science and Freedom*. Columbia University Press, pp. 191, \$2.75.

This thought provoking book is an effort to present scientific humanism as a philosophy or as a rule of action which encourages the greatest attainment possible and eventually gives us the good society. Its specific purpose is "to discuss the use of science and the scientific method in the management of human affairs with freedom as the goal of the work to be done." (p. 29)

The author chooses freedom as one of the factors which go into the making of the good society, and then proceeds to tell us how to give freedom to the world. He claims that the basis and source of freedom is knowledge, while ignorance is the enslaver of men. Knowledge or Science by itself, however, may have disastrous effects. Hence the paradox of freedom which needs planning and direction, or in other words social engineering. The entities of society with which the social engineer has to deal are Persons, Institutions and Loyalties to Institutions. The social engineer has to be primarily a teacher, whose responsibility will consist of educating the young and persuading the old. He will have to build habits of free actions, loyalties to institutions of freedom and love of the freedom of others. This kind of education is possible in a pluralistic culture where "men can achieve freedom only if they can learn to compose their differences of temperament and belief, and cease trying to de-

stroy their differences by destroying each other." (p. 8). Freedom exists only wherever and whenever groups respect their own freedom and at the same time are equally anxious to maintain the freedom of others. In that sense Hitler was not a social engineer, and his purported freedom to the Germans was an evil.

The author grapples with the age-long problem of values. He believes with Dewey that the basis of values is to be found in experience scientifically organized, yet he feels the need for an objective criterion of the values we need in a free and good society. He admits we have none at present, but comforts us with the possibility of finding something in the future. Meanwhile he defends the position that societies are good in the degree to which they make possible the attainment of the ends which their citizens are taught to pursue. With the ghost of Hitler too much in evidence, he senses the weakness of this position and finds solace in the fact that evil values are self-defeating, while good values last on. True, of course; but what if evil values are defeated after causing suffering to be felt by untold generations? What if their defeat comes after a thousand years? Must humanity wait until the weaknesses inherent in evil values bring about their downfall? Science may not be willing to admit absolutes, but to this reviewer's mind at least, it seems that society cannot go forward nor attain freedom without faith in certain absolutes of the Christian faith.

This reviewer also wonders how freedom and the good life are possible, if, in spite of each man's uniqueness which the author recognizes, we accept his advice "to forget that each man is unique" (p. 33) and then proceed to treat all men scientifically on the basis of abstractions and generalizations, just as the engineer, who in building a steel frame treats bars of steel not by the particular qualities of each, but by their general qualities. Isn't this the sin of setting up the non-existing "average man" and treating everybody alike? Isn't this the road to totalitarianism rather than to Freedom? — *George P. Michaelides*, President, Schauffler College of Religious and Social Work, Cleveland, Ohio.

✻ ✻ ✻
MAX BROD, Franz Kafka, a Biography. Schocken Books, 1947, 236 pages, \$3.00.

When Franz Kafka died, in 1924, just over forty years of age, his biographer wrote "the voices of Hugh Walpole, Huxley, Bennett, André Guide, Hermann Hesse, Buber, Thomas Mann, Heinrich Mann, Werfel, and many others in German, French, Dutch, Czech, Polish, Italian, and Hebrew, in England and America, united in explaining Kafka's importance, and that his works have appeared in all these languages, and awakened admiration." (p. 213) He is credited with exercising profoundly the art of the novel.

He was a Czech, born in Prague in 1883. He thought himself misunderstood and the seven photos of him at various ages show always some spiritual distress. One of his aims in writing was to counter the phobias which tend to divide persons and peoples.

Max Brod, Kafka's literary executor, promises to publish more of his diaries, essays and other writings. — *A. J. W. Myers*, Toronto, Ontario.

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